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and Current Anecdotes

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THE VOICE OF HISTORY

Prophecy is said to be history read backward. In other words, if we would know the future we must study the past. And as we look back over the centuries, we see that while iniquity, arrogance and tyranny may seem to prevail for a time, yet at last they go down under the wrath of men and God. The sins of past ages brought their own whirlwind of retribution. Think you God is blind today?

We have believed that God led our forefathers into a land of promise just as surely as long before he did the Hebrews. He gave to us the gift of freedom, as he had given religion—a knowledge of himself—to the Jews. But both gifts were not for selfish use, but for the benefit of the world. The Jews tried to keep theirs to themselves, thinking themselves alone the beloved of Jehovah, and when they would not share with others, their own nation perished. As we see the evidences of God's care for our nation in the past, let us remember that they were given not that we might "have a place in the sun," but that we may help the weak and oppressed.

Lord God of Hosts, be with us yet,
Lest we forget, lest we forget.

God Our Guide.

It seems probable that America was discovered by Mohammedans long before Columbus was born. But their boats were destroyed and their facilities exhausted before they could land and effect a settlement. Moreover, it is said that in the year 499 A. D. a Buddhist monk pioneered the cause of an early settlement in New Mexico, but it also died out. Five hundred years later enterprising Norsemen effected a temporary settlement in Massachusetts, which also perished. Finally, Columbus came and erected the cross, and under that banner these shores were settled. Twenty-five years later a bitter crusade of persecution was inaugurated against the reformers in Europe, thousands of whom found shelter on our shores. There were the Puritans and Quakers from England, the Huguenots from France, the Covenanters from Scotland, and the Moravians from Austria, thousands upon thousands of them, whose spiritual savor salted the continent. May it not be that the failures of the Mohammedans and Chinese and the Norsemen and Aztecs were providential, God having reserved this land for his own persecuted people? That God settled the American continent with a class of his own selection seems to be a fixed fact in our calendar.

When the Pilgrims came, the captain of the Mayflower was aiming at the region of the Hudson, but storms drove him into Cape Cod Bay for shelter. Hence, the Pilgrims settled in a region where most of the Indians had died from a pestilence a year or two before. What a difference it might have made in history if they had landed where there were many hostile Indians to resent their coming as an intrusion!

There was old John Brown, who fought a thousand hopeless battles for freedom, who seemed to foresee clearly, but had not the slightest inkling of the fact that the blood of twenty-one men, white and black, patriotically poured out on the altar of the country, would make way for liberty. But it did.

But God's hand is not lifted from our affairs. He who sent the Mayflower to Plymouth Rock, the Puritans to Massachusetts Bay, planted the Hollanders at the mouth of the Hudson, established an English colony at Jamestown, and savingly salted the southern coast with pious Huguenot families, still guides our destinies.

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God the Controller of History.

Before Napoleon Bonaparte invaded Russia he told the Russian ambassador that he would destroy that empire. The ambassador's reply was, "Man proposes, but God disposes." "Tell your master," thundered the arrogant and self-confident Corsican, "that I am he that proposes and I am he that disposes." It was a challenge to the living God to show who is the ruler of this world; and God accepted the challenge. He sent one of his most humble messengers, the crystal snowflake from heaven to punish the audacious boaster. Napoleon flung his army into Moscow, but in his retreat, he left on the frozen plains the bulk of his vast army and the official returns of the Russian authorities reported 213,516 French corpses buried and 95,816 horses. When, in 1815, Napoleon, escaping from Elba, again threatened to dispose events in European history at his will, the Sovereign of this world, whose hand is on the helm of history, ordained that Blucher should join the Iron Duke at the turningpoint of the conflict at Waterloo, and that that decisive battle should turn the fate of Europe. It was the crowning victory that ushered in thirty years of peace. Napoleon found, at St. Helena, that God does dispose the affairs of this world.

Near Vilna is a stone with this on one side: "Napoleon Bonaparte passed this way in 1812 with 400,000 men." On the other side is this: "Napoleon Bonaparte passed this way in 1812 with 9,000 men."

The Basis of Governments.

What is the basis of a stable and enduring government? The oldest answer of all has been that the basis of an enduring and stable government was laid in the will of a single monarch. Pharaoh's whims, Alexander's ambitions, Caesar's will, provided the cornerstone of government. This was the old doctrine of the divine right of kings. The thought still exists. But we Americans have left that far in the rear.

The next answer was that the basis of an enduring and stable government resided in the will of a few especially chosen or fitted for their task. This doctrine applied meant the oligarchy of the tyrants in Athens. It meant the feudalism of the medieval castles along the Rhine. It meant the hereditary nobility of England. On the whole, it was a step in advance of the Caesarism of Rome. But we Americans have not taken kindly to aristocracies, and God forbid that we ever shall. In the evolution of society the divine right of a few is becoming almost as much of an anachronism as is the divine right of one.

Thus through development the next answer has come to be that the basis of a stable and enduring government resides in the will of the people—democracy, if you please. Or, in other words, the divine right of majorities. And this is another step beyond the doctrine of the divine right of one, or of the divine right of the few. This is the position the United States finds herself in today. Under it she has made great progress, and, what is of more import, she has been conducting a vast experiment for the benefit of the race. Yet this kind of democracy is not the ultimate and eternal. Majorities are not always right. The will of the people is not infallibly the voice of God. The many can sometimes be misled as well as the few.

The basis of a stable and enduring government lieth not in kings, nor in aristocracies, nor even in democracies *per se*; it lieth in the will of Almighty God, as revealed and expressed in the moral law. Justice, equity, righteousness—the chance for every man to sit under his own vine and fig tree to enjoy the reward of his industry with none to make him afraid—brotherhood—the strong bearing the burdens of the weak—these are the things that count with God, and so they are the things to live for, to work for and to vote for. It is true we shall have different opinions as to how these desirable results may best be attained and our differing opinions will lead us into opposing camps. If, however, we are swung by prejudices or tradition or selfishness we are unworthy of the heritage purchased by the sacrifice of our sires. If, however, we solemnly regard our ballots as missives of conscience, in the end God's will will be done, for we shall be in his hands, tools for the building of the nation.—Edwin W. Bishop.

Self-Deceived.

Few men have done more harm in the world than Philip II of Spain. By his orders the infamous Duke of Alba put to death thousands of Netherlanders and reduced the land to desolation. And all was done in the name of God and for his church. A selfish tyrant, he plotted assassinations, tortured thousands of innocent

victims and laid Europe waste by unjust wars. Yet he thought himself blameless and the favorite of heaven. But upon this satisfied individual history has passed a scathing judgment.

God's Hand in History.

The Bible history was written by men who had the power to see below the surface of things, and who interpreted their meaning as the working out of divine law and will in human affairs. As God is unchanging in his wisdom and goodness, he deals with modern nations in substantially the same way as he did with the Jews. If we had an eye to see it, we would find that the course of our national history is much more like what the Bible tells us that of the Jews was, than we could have imagined.

It is possible to tell the story of the American War for Independence as a matter of the operation of secondary and human causes from beginning to end. If there was a man among the patriots of that time who was likely to take that view of it, it was Benjamin Franklin. He had grown up in the Deistic belief that secondary causes and general laws are sufficient to account for everything that happens, and that God plays no part in human history except as the author of those general laws. He had been confirmed in his way of regarding the process of affairs through his scientific studies, which accustom a man to seeing intently and distinctly the facts which lie near his eyes, and disuse him from looking farther. As our envoy to France he was well placed for studying the course of events in a calm and philosophic spirit, and in a human environment not of the devout kind. Yet Franklin declared that what he had seen in that war had satisfied him of the active participation of God in human history, and had shattered his Deism to pieces.

Providence and Invention.

As in the case of the steamboat, the locomotive and the electric telegraph, experiments had been going on for a century or less, with a view to making a practical reaper.

Mr. McCormick's reaper was the first that was constructed on the principle of a row of scissors. At Paris in 1855 there were fields of wheat on the Emperor's model farm at Compiègne awaiting the competitors. The American machine was given the first chance, whether from courtesy or curiosity. When it had cut its first ridge or swathe of wheat, all the other inventors withdrew from the competition, acknowledging its superiority.

This unqualified triumph naturally attracted attention at home, and during the rest of the decade the American farmer was coming to use the reaper. By the time the war for the Union broke upon the land, it was well established among our farm-tools. When the war carried off the middle-aged and young men to fill the ranks of the army, the boys, women, and even girls mounted the driver's seat in the place of those who were gone. The crops could not have been gathered without these new adjuncts of farming, and must have rotted on the ground. More than once I remember to have heard it said in those years, that the country simply could not have got on without these inventions, in view of the demand of the army

for food and of foreign countries for our wheat. **Loyalty.**

As a Scotch writer says, there is a "theology of inventions," and our own history illustrates it. These things came just at the moment when they had become indispensable to our national existence. The hand of God was in them, and no secondary causes should hide that hand from us.

* * *

Good Out of Evil.

The Crusades were an apparent failure, yet great good was produced by them. All sorts of motives impelled these mistaken people to wend their way to the Holy Land, and attempt to deliver it from the hand of the infidel. Six million of souls, following the ignis-fatuis of an over-heated imagination, were from time to time led out of Europe to mark their pathway to the east with blood, or to whiten the hills and valleys of Palestine with their bones. But out of this disorder, and disaster, God produced incalculable good to Europe, which is obvious, when we bear in mind the outcome of these crusades.

What was that outcome? The historian tells how a spirit of enterprise henceforth nerved the European nations. A highway was opened to the East. The barbarity and ignorance of Europe were brought into comparison and contact with the greater intelligence, wealth, and civilization of Asia. The boundaries of men's ideas became greatly enlarged. They saw in the advanced condition of the Orientals, the advantages which the arts, sciences, industry and civilization give a people. They acquired new ideas of agriculture. They also lost amidst the Asiatic associations many of the superstitions and prejudices which had so long kept the mind of Europe in bondage.

It was indeed a period of great commotion, but God was bringing light out of the darkness, and was using this upturning as the means by which Europe might lose its superstition, and acquire the advantages of light and learning, for new colleges and universities were introduced, and the Greek classics began to be studied. Thus, what appeared to be a curse, was turned into blessing.

What was thus true of the crusades will probably be true of this great European War.

* * *

Truth Triumphant.

A coin was once found at Clunia, in Spain, bearing the image of Diocletian and the date, A. D. 300. On the obverse side was the hand of Hercules, strangling a hydra, and over it the inscription, "Deleta Christianitas." Thus, to the mind of that haughty emperor, the power of paganism was destined to strangle the story and gospel of Christ. How foolish it appears today! "Jeffrey obliterate 'The Excursion'?" said Robert Southey scornfully, when he learned that the Scotch reviewer had so determined in regard to Wadsworth's poem. "He might as well try to obliterate Mount Skiddaw."

No man can do away with the moral law. Truth and righteousness will at last prevail.

When Herbert Bowen was representing our government at Barcelona, Spain, just at the outbreak of the Spanish-American war, the consulate was threatened one night by a mob of four thousand persons. They were determined to demolish the American eagle and shield over the door. Mr. Bowen stood with his back to the door and face to the mob, and determined to do his best to save his country's emblem from dishonor. While he was standing there alone, a man as large as himself (Mr. Bowen is a broad-shouldered six-footer) came across the street and took his place beside him. For an hour those two faced the mob together, until the police and military arrived. Then Mr. Bowen had time to ask the stranger his name. "Norman Harrington, of Chicago," was the answer. "I thought there might be trouble for the eagle up there, and I love it and any American well enough to fight a bit for them."

A real man must go to the rescue of one endeavoring to protect the things he himself loves.—C. E. World.

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An Appropriate Psalm.

At the opening of the Continental Congress at Philadelphia, September, 1774, Rev. Jacob Duche was invited to invoke the blessing of God upon it and the country. As an Episcopalian he read the psalm appointed for the day (the thirty-fifth) to men who had just received the intelligence of the Boston massacre. Its words must have seemed to many an encouraging voice from on high:

"Plead thou my cause, O Lord, with those that strive against me: and fight thou against them that fight against me.

"Lay hand upon the shield and buckler, and stand up to help me.

"Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation."

NOT NEGOTIABLE.

The bridegroom desired to shine as a man of wealth and position in the eyes of his adored. He was not so careful of the opinion of his pastor. Money was scarce with him, but love could not brook delay. So the weighty words had been said, and "his second and her bridesmaid" were about to leave the parsonage. Then, ostentatiously, he presented to the minister a large white envelope, tightly sealed. When the happy couple had departed, the minister broke the seal and drew forth a piece of dirty white paper on which was scrawled, "I promise to pay you five dollars." (Signed.)

As the groom's name was not known in banking circles, the minister did not attempt to negotiate the note.

A GOOD REASON.

An old lady living in the Isle of Man tells of a tradition in her family about her grandfather, who, when a boy, was a favorite with John Wesley. The first time Wesley noticed him, he asked, "Well, my little fellow, what are you going to be when you grow up?" "Oh," said the boy, "I'm going to be a preacher." There are always such good dinners when the preachers come.

Is History Repeating Itself?—"Julian The Apostate"

From "Ancestral Voices" by Dr. John A. Hutton, Published by

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I believe that when we get far enough away from the present terrible state of things to reflect upon how it all came about, we shall perceive that what we witnessed was a deliberate attempt to find a basis other than the traditional Christian basis for human life, and the difficult overthrow of that attempt. Certainly it was as I was reading the terrifying political literature of modern Germany, its Bernhardt, and Treitschke, and earlier and greater, its Nietzsche, and even Count von Buelow's "The German Empire," that there kept coming back upon my mind the idea that I had read all this before, that once before positions of the kind had been advanced, that once before Christianity had been rejected by the great ones of the earth, that once before the attempt had been made to remove the Christian basis from an entire empire, and to revert to what was believed to be a manlier and more reasonable foundation; and that that attempt had dramatically failed. When, in one of those terrifying books—terrifying as a thing is terrifying which reappears when we were all supposing that we were done with it forever—I read that the world-struggle which was imminent was, in spirit, a struggle between "Corsica and Galilee," the phrase brought clearly to my mind the parallel I had been thinking of.

I had been thinking of "Julian the Apostate."

That word "Galilee" had brought back to my mind the fine story which is really too good not to be true: "Thou hast conquered, O Galilee!"

This war which is upon us is too big a thing to have had a merely local and accidental origin. Of every great war we may say with St. Paul that it is not "a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in a heavenly warfare."

What terrified the early church in Julian's movement is what terrifies me as I read the literature in which modern Germany has uttered and reinforced her soul. The early church had had experience of cruel emperors and of bad people generally. But while she was suffering contempt and persecution at their hands, the church could comfort herself by two lines of reflection. For one thing, she felt in her soul that persecution and the world's contempt were keeping the fire of her own faith clean and passionate. And for another thing, she could always say with her Master, "Father, forgive them, for they know not what they do."

But face to face with the movement under Julian she was deprived of these resources. For Julian knew a great deal about Christianity. He thought he knew everything about it, and he did know all that an extremely able and sensitive man may know about something in which, nevertheless, he does not believe. It was, he pretended, because he knew what Christianity was, and because he observed its influence, that he was led to the rejection of it as a private faith, or as a basis for society on the large scale.

His rejection of Christianity was something altogether different from anything the church had experienced. Julian did not propose to persecute Christians. In fact, he did not propose to take Christianity seriously. A man is not taking Christianity seriously who is merely prepared to tolerate it; who will even admit that it is true enough in certain cases, and for certain people, but is not the truth, is not the express will of God.

What made Julian's rejection of Christianity so unusual was, that Julian was a sincerely religious man. His gods were the old gods of Greece and Rome, the symbols of strength and beauty. That whole region in which Christianity moves—including its ideas of sin, penitence, forgiveness, pity, the spiritual advantage of poverty and weakness—all that was obnoxious to him. Had Julian been a private citizen he would probably have done nothing more than write some tracts against the entire Christian scheme—as indeed he did. Being the brilliant man he was, and an emperor to boot, the movement which he inaugurated became so thorough, its principles received such prestige and outward expression, that the episode of Julian forms one of those recurring crises of history in which two formulas for life struggle for the mastery, and one or the other must accept defeat. In the fourth century it was Julian who was overthrown.

There are two views of history which have had their advocates. There is the view that strong personalities create events; and there is the view that, on the other hand, strong personalities are themselves simply the expression of the world-spirit. There is something attractive in either theory: the truth includes both. There does seem to be an element of what we call accident in history—a man of a certain type appearing at a certain time which gave him his very stage and opportunity. And yet at the same time, when one ponders an age deeply, say the age of Napoleon, or the present crisis, one feels that for a long time forces had been gathering beneath the surface which had to find some outlet through persons and events. There is a background and soil without which the figures of history would be irrelevant and futile. Without those figures the background would be voiceless and featureless.

If any one element had been different in the age of Julian, everything would have been different. If the Christian church of the fourth century had been more Christian, less corrupt, Julian's movement would not have been called for. If Julian had been, in the depths of his own soul, a Christian, he would have set himself to cleanse the Augean stables, instead of blaming Christianity for the immoralities, and insincerities, and hypocrisies with which he saw it associated. But there is no end to the "ifs and ands" which we can imagine, any one of which might have averted this particular crisis. Just so we might speculate, with Carlyle, as to what course the history of Europe would have taken if Louis XVI had not waited for that yellow Berline in which to escape from

Paris, or if it had not gone quite so slowly, or if a dissatisfied Frenchman had not happened to see the face of Louis through the window. Or what course would the history of England and of America have taken if Oliver Cromwell had sailed for New England, as at one time he intended?

But behind those things which we call accidental we seem to be aware of something solemn and inevitable which, had this or that failed, would have found some other way of achieving substantially the same result.

Take the present crisis. Whilst we must take care how we say that war was inevitable, lest we should be understood to mean that we are all puppets in the hands of a kind of ironical devil, nevertheless we may say that, given certain things and certain persons, who dominated without rebuke the fluid spirit of a people, given forty years of increasing prosperity, in which their chosen principles seem never to have failed—and it was inevitable that soon or late that people should attempt a colossal application of the spirit and policy which had carried them thus far.

Julian challenged the nature and disposition of things as he had found them, and in the day of his overthrow he discovered that Christianity, once operative in human affairs, remains for ever a standard and rebuke. Modern Germany, on her own witness, is out today to assail the accepted nature and disposition of things; and I believe she also is about to learn that there are words which, having once been spoken, can never be forgotten, that there are ideas which, having for ages held sway in the name of God over man's natural wildness and excess, cannot be repudiated without bringing on a day of such darkness, that it will appear to be the end of the world.

Again and again, in my reading of the literary and philosophical work which lies at the back of German political action, I have had the same feeling that I am conscious of in reading about Julian. Again and again I find myself in entire agreement with charges which Germany and Julian alike make against things as they are. Julian hated the slovenliness and want of erectness and thoroughness among Christians, just as Germany hates and despises the sentimentalism and social indolence of all nations not Teutonic. Both Germany and Julian associate this indolence and effeminacy with Christianity as popularly understood. Therefore, in the case of both, their polemic against Christianity soon got beyond the denial of the metaphysical doctrines of the faith, and beyond the denial of the claims of the personalities of the faith. They both moved right on to the rejection of the ethic and personal habit of Christianity, as being contrary to reason and unequal to the demands of life.

Now, with much of this criticism we should all do well to agree, even though we are aware that it is based upon the misunderstanding of true Christianity. In fact, the mistake which Julian made, and which representative writers of Germany have made, is the mistake of refusing Christianity because of the low level in moral energy of numbers of people who profess it. Our proper attitude towards such a criticism is not to say there is nothing in it, but

to admit that there is a great deal in it; thereupon we ought to show, by the way we address ourselves to the removal of unworthy features, that these unworthy features are not due to our Christianity, but survive, in spite of our Christianity, the not yet transformed qualities of our hereditary human nature.

It is a shocking fact that there should be such poverty and squalor in a land like our own, in which the religion of Jesus, with its demand for justice as well as for pity, is the acknowledged religion of the state. But to reject Christianity because of those very things from which Christ came into the world to deliver us, is on the level with rejecting a gold currency because there are in circulation many counterfeit coins.

Julian and these German philosophers charge Christianity with ministering to certain undesirable human instincts, and with undermining the strength and hardihood of people. Well, George Eliot, once upon a time, said that the ethics of Jesus were effeminate; and this although the symbol of Christianity is a cross; and although Jesus declared that you might be compelled to pluck out your own eye rather than go one step further on your way once known to be wrong.

The fact is, it is not Christ that these men impugn, but the worldly and unreal thing which has been allowed to take the name of Christianity. It ought never to be possible, as it was in Julian's day, and as it is in our day, to criticise Christianity in the name of a higher and more wholesome way of living. And the answer to all such criticism is, not to write a book in defense of Christian doctrine, or of Christian ethics in the abstract, but as Christians to organize such a life of health and moral energy in the state, that such criticisms shall fail because of their sheer unreality and irrelevancy.

The truth is, when Constantine made Christianity the religion of the state, he almost extinguished it. Constantine, whom it takes a singular want of humor to consider a Christian at all, issued the edict making Christianity the religion of Rome. Julian became emperor of Rome in 361. And in that interval of fifty years Christianity had simply touched bottom. Constantine, wishing to use the church for his own purposes, to make it an instrument of power, gave it wealth and privileges, thus radically transforming it.

"As long as Christianity was compelled to use all the strength of a minority in resisting persecution, it was a powerful moral force with men and developed in them sentiments of heroic virtue. But Christianity, when victorious, rested quietly in security and peace, leaving man free to return to the indulgence of his passions and to devote to evil all the energies that were no longer engaged in the supreme combat."

It may be wrong for Germany, as for Julian, to attribute to Christianity vices which are indeed contradicted by Christianity; but the proper answer is not to dispute such logic, but to remove such facts.

If Christianity had been more vital, more real, more obviously mastering the minds of men, Julian the Apostate would have had no

case, and the characteristic teaching of Germany, which has found its occasion in this European crisis, would never have found a hearing. It is thus that we are all to blame. We have all of us in various ways allowed men to misunderstand Christianity. Christianity is a faith for the poor and the defeated, for the halt and maimed, and blind. But its whole object is to make men, of us all, to give us the victory over disabling things, to make the blind see, and to restore the lame to the ranks.

Julian was born in the year 331 of our era. Constantine the Great, who almost ruined Christianity by making it the religion of the state, was his uncle. This gave Christianity a bad chance with the young man Julian. The next emperor, Constantius, murdered Julian's mother. You cannot be astonished, therefore, that from the dawning of his intelligence, Julian was disposed to think the worst of Christianity. I cannot recall that Nietzsche ever met a truly good and able Christian man, but only Christian courtiers and worldly-wise men, neither can I recall any friendship that Julian ever had with an able and good man, who was at the same time a Christian. Both Nietzsche and Julian judged of Christianity by some wretched examples of men.

The hostility to Christianity which, until he ascended the throne, Julian concealed, went on deepening thereafter until the end. It is difficult to see how a man of Julian's ability could be so unfair, so blind to the idealism of Christianity, so unable or unwilling to discriminate between the hypocrisies which thrive in a church because it was fashionable and worldly, and the essence of the whole matter, which he might have found by a study of the gospels. And yet I cannot find in Julian even one sentence in which he lashes professing Christians for their disloyalty to their own master—such as I recall in the noble and pathetic words of Nietzsche, "There has been only one Christian in this world, and he died on Calvary."

The fact is, there is a type of mind which becomes positively furious at the whole body of Christian ideas. W. E. Henty, in our own day, seems to me to have had the kind of mind I mean. They cannot, or will not—it is the same—see anything except a wretched cringing and cowardice in the cry for forgiveness. And any one who confesses to this particular need becomes to them, there and then, almost nauseous, as Robert Louis Stevenson became to Henty. They cannot understand that in seeking forgiveness from God, a man, far from running away from the consequences of his actions, is trying to face them, to stand up to them. He is not asking God to let him off. He is asking God to punish him if he will, as he will, but not to cast him away. The cry for forgiveness is really a cry for life, for energy to make amends so far as is possible for the folly of former days.

Before the end Julian's bitterness against the Christians became a disorder of the mind. He boasted to an ecclesiastic that, on the termination of the war, he would treat the Christians with so much severity that the Son of the Carpenter would be unable to aid them; whereupon the ecclesiastic rejoined that the Son of the Carpenter was at that very moment prepar-

ing him a coffin. Julian's hostility to the church was already beginning to separate in the church the dress from the gold, and to bring out brave men. The moment the church was dethroned, it began again to mount its proper throne.

To men who have an eye for the play of principles in history Julian's career will always have a fascination. Curiously enough it was the proclamation of the German emperor in Versailles in 1871 which set Ibsen thinking of Julian. Did Ibsen foresee that Germany, which had committed itself to certain principles, would encounter a hostility in the nature of things?

It is a great saying that "he who takes the sword shall perish by the sword." At last Julian invaded Persia. There the tide of prosperity failed with that awful unmistakableness which a dramatist loves to detect. The Persians would never come to a decisive battle. They hung upon the Roman flanks as the Russians hung upon the flanks of Napoleon in that terrible retreat. Everything happened amiss, as when the waters came back upon the Egyptians, so that their chariots drove heavily, and God looked at them from the edge of a cloud.

At last a battle was offered and accepted. Julian, ever brave, and now recklessly brave, rushed into the midst of it. It was then that a javelin struck him. He tried to pull it out with his naked hands, but it cut them. Ibsen tells us that that javelin which slew Julian was the very spear with which the Roman soldier had pierced the side of Jesus as he hung upon the cross. In symbolism, Julian was slain by an instrument which had been dipped in the blood of Christ. As he lay dying he delivered a beautiful message to his kinsmen. And as he died he seemed to see something in front of him, to which he spoke with his last breath, saying, "Thou hast conquered, O Galilean."

There is something which is not to be set aside in this recurring confession, "Thou hast conquered, O Galilean." It is the fact that wherever emity to Christ has become organized, and has proceeded to act strongly upon its own principles, wherever, in short, the attempt has been made to dethrone Christianity, it has failed. All sorts of things are forgiven to nations, as Christ promised they should be, all sorts of hypocrisies and treacheries even. But the sin against the Holy Ghost, the denial of the spirit and mental type of Christianity, the reasoned repudiation of Christianity as the way and the truth and the life, the reversion to the pre-Christian and diabolical view of man's nature—that, on the evidence of history, has not been forgiven a people.

A nation which acts upon a reasoned rejection of the Christian way may not immediately be overwhelmed by contrary events; but in the depth of its soul it comes to perceive something which chills its heart and paralyzes its arm.

"You cannot catch up in life, as you can at school; you are marked on your daily average." "Complimentary tickets are never given out to the great theater of success." Success is not a bequest; it is a conquest. For the dead one it is an inquest.

Will the President Abolish Alcoholic Drink?

Or Will He Permit Us to be Handicapped Ten Per Cent of Our Force by Alcohol?

[Shall we raise food for slop or poison or for nutriment and power? The president can reduce the cost of living ten per cent by national prohibition during the war.

Russia did it—why can't America?—Ed.]

Defeat—the Truth About the Betrayal of Britain. By Arthur Mee and Rev. J. Stuart Holden. Reviewed in the Christian Work, New York.

A tremendous indictment of the liquor trade and all its resulting catastrophies, so far as they have affected the war, is contained in a very bold and powerful pamphlet entitled "Defeat, the Truth about the Betrayal of Britain." Its authors are Arthur Mee and Rev. J. Stuart Holden. There is an introduction by Dr. C. W. Saleeby. The book should have the widest possible circulation, and will bring many for the first time face to face with the gigantic evils which result from the drink traffic—evils which no longer are merely personal and of no importance—but evils which may have world-wide effects—effects which may determine the course of human history.

This indictment goes far to show that Lord Rosebery was prophetically right when he warned us that if the state did not control the liquor traffic, the liquor traffic would control the state. It shows that our food supply and our man-power is endangered by it, and that morally it is a national danger.

The whole case is most ably stated, and it is obvious that the government must intervene. Here are some of the striking statements made in this very vigorous issue: "Away with the worthless prayer of a people which calls on Heaven for victory against an outer foe and regards this profitable iniquity in its heart!" say the writers of the pamphlet.

"A little model for the mighty world this realm, this England, would have been indeed, if we had not made the Great Refusal to control the trade which hurts our people."

"As science condemns alcohol on physical grounds in the name of the fitness of our army, so the king himself has condemned it on national grounds in the name of efficiency of the state. What special type of madness is it, then, that administers this stuff to the army on which our liberties depend? What sort of impression of the authority of science, what sort of respect for the King, do we plant in these millions of young men who see a private trade defying both?"

"And what use will it be for churches and schools and parliaments and doctors and fathers and mothers to tell these lads when they come home that alcohol is no good to them? Surely it must be good, they will argue, if the government gave it to us to fight the Germans with; and so an ounce of this degenerate practice will weight down a pound of precept.

"For a generation Germany had been preparing the blow that has fallen on Europe. With all the resources of science at her hand

she stalked across Europe like a wolf in sheep's clothing. With the powers she drew from the Electric Age she allied the morals of the Age of Stone. But what shall we say of our doings in these fifty years since Prussia first became the troubler of the world? We have seen her power grow up in Central Europe, and—let us tell the truth—we have allowed an enemy to sow simultaneously in our country the seeds of a hostile power that were to bear their full fruit when the German blow fell. The drink trade in these fifty years has deprived this country of man-power equivalent to the whole of the British army under arms.

Wasting Our Working Capacity.

"The drink bill since the war began is nearer 450 million pounds than 400 millions, but let us call it 400 millions only. It is about one-tenth of the cost of the war so far—that is to say, for every sovereign we have spent in fighting Germany we have spent two shillings in fighting and weakening ourselves.

"We have, therefore, sacrificed to drink one-tenth of our working capacity. There is no escape from that, and it means, as the war is now 900 days old, that the government itself has estimated the price we pay for our war drinking at ninety days of our national strength.

"What madness is it that pays 5,000,000 pounds a day to beat our enemy and takes 1,000,000 pounds a week from this enemy power at home? We must fight the Germans, clearly; we will spend 6,000,000 pounds a day fighting them, but if some power that does not love us much will give us 1,000,000 pounds a week we will fight the Germans not quite so hard. We have come to that.

"We are gasping for man-power; we are hampered by the pressure of our railways and threatened by scarcity of ships; but drink sits down and mocks us. Getting and spending, it lays waste our powers. Meanwhile, we talk of stopping the transport of stuff for chocolates tied with ribbons. The plain fact about drink and food is that since the war began we could have had, at the very least, three and a half million more tons of food in this country if there had been no drink trade. Drink has stolen one pound of food from every home in this country for every day of the war. That is what we have paid in food to keep the drink trade going.

"We are told that not for any reason will the country tolerate prohibition. But the nation is getting used to prohibition now. We are to prohibit 'whatever saps our strength,' and so the Board of Trade will prohibit—fairs! We have prohibition of white bread, prohibition of light, prohibition of petrol for pleasure, prohibition of potatoes for pigs, prohibition of travel, prohibition of trading, of building, and postal facilities.

"God made alcohol: the 'Church Times' says so, and the 'Church Times' ought to know. Let us love the good gifts of God. But let us remember why God made it. He made it to com-

fort a little child in pain, to soothe the anguish of the world, and whenever we use an anaesthetic to save life and pain let us be thankful that the Lord made alcohol, which gives us chloroform and ether.

"God made alcohol. He made it to give us power, to help those chemists who will yet save the world from slipping back to the Age of Stone. He made it to drive our engines and motor cars, to light our homes and towns and cities—as it lights the Philippines, to build up industry with such cheap motive power that a hundred things we buy would be cheaper than they are if we used alcohol for building up instead of pulling down.

"Yes, God made alcohol. He planted in this world a seed of happiness and prosperity and power. He gave us alcohol to be the sure foundation of our industries and science and our social peace; and man has made alcohol the thing it is. If ever on this earth there was a tragedy of woe it is this use that man has made of God's good gift.

"We have nobler things to do. We have to take this trade in alcohol, now the road to ruin, and harness it to industry to be the road to happiness. We have to use it not for feeding public houses of which we are ashamed, but for feeding power houses, to be our pride and strength."

"Draw us your imperial balance sheet, and here are some items for you:

"Drink sending back to Canada and Australasia the seeds of this cancer we will not cure; drink sending to our dominions the seeds of foul disease;

"Drink keeping back a huge reserve of manpower;

"Drink threatening the very existence of Nigeria;

"Drink imperilling the mighty future of South Africa;

"Drink alienating and defying, in this great imperial hour, the mothers and sisters and wives without whose aid the empire cannot stand.

"We are the empire builders of the world; let us see that we build like men and not like imbeciles."

FELLOW FEELING.

Once upon a time a manager asked George Ade if he had ever been taken for a minister. "No," replied Ade, "but I have been treated like one." "How was that?" "I have been kept waiting for my salary six or seven months."

THE VESTED CHOIR.

Willie, aged six, and just from the country, had been taken to a large city church where, for the first time, he saw and heard a vested choir. He was greatly interested and when later questioned as to what he had most liked about the services, replied eagerly: "Oh, auntie, it was just lovely to watch the preacher come out with all his wives."

Jails cost more and are worth less than the church.

BEGONE, SATAN.

"Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, "Begone Satan; * * *"—Matthew.

"And the seventh angel sounded; and there followed great voices in heaven, and they said, 'The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever.'" Revelation.

There was no one painting or picture for our cover that would typify the message of this issue of The Expositor. We therefore combined the figure of Christ from Hoffman's "Cleansing the Temple" with Ary Scheffer's "The Temptation." The figure of Christ in the latter repulsing Satan failed to express the strength of purpose with which Christ met the forces of evil and which we believe he is using in urging the American nation to take its part in the crisis of the world.

Satan knew when he made his offer, that Christ came to redeem the world, at whatever cost. But Christ came not to establish an autocracy, but a democracy, where each one should have the right to seek him as a Redeemer and worship him as a Saviour.

Other rulers have repeated the offer in these days, but these misunderstand the Christ as greatly as Satan did. Christianity and civilization have come a long ways, but they had not come far enough to convince men that it was utterly un-Christian for one man to have the power to send to the shambles men by the million, and mantle the world with suffering, that he, and not his people, might have a place in the sun. This place in the sun he shall have, but it is at that distance from the crystal, the symbol of the judgment of God and man, where everything bursts into flame.

The world is debtor to the German people for the Reformation and God has his chosen among them. The illustration is the product of German art. They have given many great men to the kingdom of heaven. To go against them with the sword is grievous and many a Christian would rather give his life than take that of a German, and no nation wants a foot of German ground. But the world is in travail until this blood-thirsty tyrant is cast out—this tyrant who calls upon God as an ally while he intrigues with Satan to produce bloodshed among those who know not their right hand from their left.

And may God strengthen our hearts and arms and help us to harbor no bitterness against our enemies! We with them suffer to help deliver them from an evil power the destruction of which we trust shall make it sure that war and despotism shall never again rule in this world.

"She trained her voice in order that she might use it in the rendition of music." So a preacher said in his sermon. Outside the pulpit he would have said: "She took vocal lessons." That's one thing the matter with sermons.—The Continent.

THE FEDERATED CHURCH

GARLAND R. BRICKER

[This plan would release thousands of Ministers for chaplains and ambulance service.—Ed.]

"How do you like the plan of federated churches in this town?" was the query directed to a young man early one morning in a drug store at Casselton, North Dakota.

"Fine! We would not have it otherwise," was the prompt response.

I had heard of the federated churches in this rural town of about twelve hundred inhabitants, and, when the opportunity offered, I stopped off between trains to make as careful an investigation as possible. I called at several business places, and, after conversing with the people in friendly strain, asked them about their feeling about the plan of federated churches in their midst.

"Aren't you afraid that this Methodist preacher will use his influence to build up his own particular denomination here to the damage of your Presbyterians?" I insisted.

"Not at all," was the quick rejoinder.

Everybody seemed perfectly satisfied with the plan. Then I called on the minister, Rev. H. P. Cooper, who gave me the following facts:

The federation at Casselton is that of the Methodist and Presbyterian churches. It was worked out in 1912. At that time the Presbyterian minister left the town to locate elsewhere, but before going gave his approval of the move.

The idea of federation met with a ready response among the thinking people of both churches. They saw in it the practical solution of a vexing problem of the community. The fundamental tenets of the Christian religion seemed to them to sanction the proposition.

The plan was simple and the people willing. These are always two fundamental conditions. Each church maintains its separate individuality and organization, and the contributions of the members of each body pass to its own denominational benevolences. Each body of members elects a committee of three members, and the six form the governing federated church board, which employs the minister and performs all the legal business of the federated churches. The board elects one of its members as chairman.

Each body receives and transfers members. The pastor is a member of both the Methodist quarterly conference and, by courtesy, a corresponding member, without power to vote, of the Presbyterian synod. The District Superintendent of the Methodist Church meets with the quarterly conference and the federated board. Each body has its own separate treasurer. The federated organization uses the Presbyterian Church for purposes of worship, the pastor lives in the Methodist parsonage, while the Presbyterian manse is rented.

All the other branches of the churches are also federated. The first superintendent of the Sunday School was a Methodist; the present one happens to be a Presbyterian. The teachers are chosen from both bodies. The Berean lesson leaves are used, and the Advocate and

Classmate are the periodicals read. "Forgive our debts as we forgive our debtors," is the form used in repeating the Lord's prayer.

The young people's organization is the Christian Endeavor, and there is a Junior Endeavor Society. There is a Ladies' Aid and a Woman's Missionary Society. The choir leader is a Presbyterian, the organist a Methodist; a Methodist pulpit and a Presbyterian communion set. Prayer meeting is held on Wednesday evenings.

The pastor has served the community since 1907, and the federated churches since the beginning of the plan. There are about two hundred members, almost equally divided between the two denominations, representing nearly the same financial strength.

The work is more aggressive and satisfactory under the federated plan. The minister is paid the equivalent of \$1,800.00 salary, which represents something like a respectable, living remuneration for the services of a rural minister. The people are satisfied, and their attendance at church is increased. There is a general satisfaction that was never possible when there were two struggling congregations, and the community is bettered by the united efforts of all its Christian people.

The plan of organization is based upon a written agreement known as the

Articles of Federation.

We, the Methodist Episcopal Church and the Presbyterian Church of Casselton, North Dakota, as indicated by the signing of this document, by our officially authorized representatives, do hereby agree and covenant to enter the federated relationship with each other to gain the ends and upon the conditions stated in the following:

I.

Our fundamental motive in entering the federal relationship is that we may clearly express and practically realize the common purpose of our churches to win the whole community to Christian standards of religious and moral excellence.

II.

Being a federation of local churches as the Federal Council of the Churches of Christ of America is a federation of the national bodies to which we belong, we seek the federal relationship in order that we may exemplify, locally, the spirit and principles of federal Christian service as set forth in the Constitution of that body, which constitution we hereby acknowledge as our pattern and guide. We seek also the privileges of co-operation with the administrative leaders and departments of the Federal Council.

III.

Our temporal motive for entering the federal relationship is that we may secure to ourselves and to the community the advantages of working and worshipping together under common pastoral leadership.

IV.

While the Methodist Episcopal and Presbyterian Churches are working and worshipping

together, they shall be known as the Federated Churches of Casselton.

V.

Each church shall maintain its individual organization and denominational affiliation during the federation.

VI.

In case of accessions to membership during the federation, each person shall be given entire freedom in the choice of his church, and the method of admission of the church chosen shall be observed.

VII.

The Sacrament of the Lord's Supper shall be observed at least four times each year. The form and methods used in its administration shall be left to the pastor in charge.

VIII.

The order of the Sunday morning and evening public worship shall be selected by the pastor and approved by the Federation Committee.

IX.

Each constituent church of the federation shall be free to hold its own business and denominational meetings for purposes other than public worship, the same as before the federation.

X.

Previous to the beginning of each federation year, each church, according to the method usually observed in its transactions, shall elect a committee of three (3) of its full members, as its authorized representatives. The total number of representatives thus chosen shall constitute the Federation Committee.

XI.

The Federation Committee shall organize itself with chairman, vice-chairman, secretary and treasurer. The Federation Committee shall, unless at times it is deemed unnecessary, hold monthly meetings at the call of the chairman. The committee shall choose and employ the minister, subject to the ratification of the Federated Congregation. The committee shall apportion the raising of money needed for the home expenses of the Federated Churches equally to the boards of trustees of the two churches. They shall provide for the fuel, lights and janitoring of the churches used by the federation, act as an advisory council for the pastor and be finally responsible for all matters pertaining to the federation not otherwise provided for.

XII.

The pastor of the Federated Churches, aside from residence in the Methodist Episcopal parsonage, shall receive as salary, payable monthly, the sum of fifteen hundred dollars (\$1500.00) per year.

XIII.

All money for denominational purposes shall be raised by each church among its own members and constituency, excepting that each church may have, if desired, two Sundays during the year for the courteous presentation of denominational missionary or benevolent causes and the taking of collections according to methods approved by the Federation Committee.

XIV.

All repairs to the church property and improvements made upon church buildings shall be paid as the Federation Committee may direct, and the Presbyterian Church building shall be the regular house of worship.

XV.

The federation year shall begin on the first Monday of October of each year. The first meeting of the Federation Committee, which shall be considered as the annual meeting of the federation, shall be held on the first Wednesday after the first Monday of October of each calendar year.

XVI.

All officers and committees elected to serve in connection with the federation shall serve until their successors are elected.

XVII.

The Sunday School, Young People's Societies and Ladies' Aid Societies, connected with the federation, may come together on some basis of union agreed upon by the officers of the several societies acting in connection with the Federation Committee.

XVIII.

The federation of our churches shall continue until one or all of the churches federated shall request dissolution by a two-thirds vote of its authorized voting body. Dissolution shall not take place excepting at the close of the ministerial year and then only when the request for dissolution shall be made at the annual meeting of the federation.

XIX.

In case of dissolution of the Federated Churches, each church shall be equally responsible for any debts lawfully incurred by the Federation Committee.

XX.

These articles of federation, after their acceptance mutually by the churches involved, may be amended by a two-thirds vote of the parties by which they are accepted, after such amendments shall have been proposed or approved by the Federation Committee.

The Westminster Presbyterian Church, Syracuse, N. Y., has the following notices on its weekly Church Bulletin, besides the order of worship for the Sabbath and the calendar for the week:

Year Text—"Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord." Rom. 12:10-11.

Your Right Hand—We would like to shake it. Take your books and papers in your left as you pass out. And don't forget to smile, it makes us feel better.

Sociability Day Next Sunday—On that day twenty or more teams under the direction of the Men of Westminster, will spend the afternoon calling on other members. There will be no soliciting, it is for better acquaintance. If you will make calls, or if you know of anyone to whom a call would be especially acceptable, speak to Mr. Stethers, Mr. Bruns or Mr. Albert Hyle. You forgot to do it last week.

Roll Call and Rally—Sunday, two months from today, every member's name will be called at the morning service, and the evening service will be in charge of the six parish committees.

Preaching With Power: Preaching the Kingdom

DAVID JAMES BURRELL, D. D., LL. D.

The fall of Adam did not thwart the purpose of God to establish his kingdom in this world of ours. No sooner had man sinned than the ultimate triumph of the King's Son was announced, "The Seed of woman shall bruise the serpent's head."

The Jews were set apart as a "chosen people" to safeguard the oracles in which that protevangel was enshrined and to transmit it to succeeding ages. But as the years dragged their slow length along and the King delayed his coming, "the hope of Israel" failed and the lights went out.

Then a voice was heard crying in the wilderness, "Repent ye; for the kingdom of heaven is at hand! There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down to unloose. Prepare ye the way of the Lord; make his paths straight! Every valley shall be filled, and every mountain shall be brought low; and the crooked shall be made straight and the rough ways shall be made smooth; and all flesh shall see the salvation of God!"

Presently the King appeared, walking by the riverside. And John said, "Behold him! This is he of whom I said, 'After me cometh a man who is preferred before me, for he was before me.'" The people turned and saw a plain man in homespun. Was it strange that they hesitated to receive him? Here was no glittering crown, no waving banner, no trumpet's blare. For thus it had been written, "Who hath believed our report, and to whom is the Arm of the Lord revealed? He shall grow up before him as a tender plant and as a root out of a dry ground. He hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him."

At this point we note the beginnings of the kingdom. For the Christ, whose public appearance was so sudden and singular, at once addressed himself to the business in hand, beginning to mount the stairway to his throne.

At his baptism he received his credentials from on high; a voice from heaven bearing witness to his birthright saying, "This is my beloved Son, in whom I am well pleased."

The temptation in the wilderness was his initiation into the Messianic office. He passed through a fiery ordeal of forty days; the culmination being reached when Satan, directing his thought to the kingdoms of this world, said, "All these will I give thee, if thou wilt fall down and worship me." We cannot appreciate the severity of this temptation. The Prince of this world proposed to abdicate in favor of the Christ on one simple condition; but that condition was impossible. Not so must Messiah come to his throne. "Get thee behind me, Satan! My way is the royal way of the cross. I, if I lifted up, will draw all men unto me."

The Sermon on the Mount was the inaugural of the King, in which he laid down the fundamental facts and principles of his government, which, though an absolute sovereignty, is also, as interpreted by this Magna Charta, rightly called "The Commonwealth of God."

Thenceforth the King went up and down "teaching and preaching the gospel of the kingdom." This gives the keynote to our homiletics. It designates his purpose in coming into the world, namely, to destroy the works of the devil, ransom the enslaved race and restore it to the benignant sway of truth and righteousness. To the multitudes who thronged to hear him he said, "The kingdom of God is preached and every man presseth into it." Not Jews alone, Gentiles; not the righteous only, but publicans and sinners found an open door. Whosoever would might enter in.

Let it be observed how great a portion of our Lord's teaching has to do with the qualifications for citizenship in this kingdom of God. The prime condition is indicated in his conversation with Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." This kingdom, he elsewhere says, "is within you." That is, it begins in a revolution in the individual soul. By nature all are aliens from the commonwealth of Israel and strangers from the covenant of promise; how then shall they become fellow-citizens with the saints and members of the household of God? A radical change must manifestly be wrought in the very life-principle. And this can be accomplished only by an intervention of divine power; which is conditioned on personal faith or willingness to receive it.

At this point we note the beginning of the kingdom. On making his appearance so singularly and suddenly the King addressed himself to the business in hand and at once began to mount the stairway to his throne. Observe the steps:

1. At his baptism he received his credentials from on high; a Voice from heaven bearing witness to his birthright in the words, "This is my beloved Son."

2. In his temptation he was initiated into the royal office; the culmination being reached when Satan offered him "all the kingdoms of this world" and he refused them saying, "Get thee behind me! My only way is the way of the cross. I, if I be lifted up, will draw all men unto me."

3. The Sermon on the Mount was his inaugural address in which were laid down the fundamental principles on which his government was to be established among men.

4. Thenceforth he went up and down "teaching and preaching the gospel of the kingdom." This was the keynote of his ministry. To the multitude who thronged to hear him he said, "The kingdom of God is preached and every man presseth into it"; that is, the proffer of citizenship was not for Jews only, but for all. Whosoever would might enter in.

5. The qualifications for citizenship were set forth as follows: (a) repentance, i. e., turning from sin; (b) belief in Christ, i. e., as the only one having "power on earth to forgive sin"; (c) baptism, i. e., an open avowal and confession of Christ as the only-begotten Son of God (Luke 9:26).

6. The prime obligation of citizenship in the kingdom was taught and illustrated in the washing of the disciples' feet. "The Son of Man came not to be ministered unto but to minister." "The servant is no greater than his Lord." "I have given you an example, that ye should do as I have done unto you."

7. The crucial test or sign of citizenship is regeneration, "Verily, verily, I say unto thee, except a man be born again he cannot enter into the kingdom of God." In other words, there is such a radical change in the very principle and purpose of life that one's whole manner of living is affected by it.

8. The privileges of citizenship are set forth in the parables of the kingdom, such as the Pearl of Great Price, the Hid Treasure, and the welcome of the enthroned Saviour, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

9. The prospects of the kingdom are set forth in other parables, such as the leaven, the mustard seed and the marriage supper of the king's son. We are given to understand that, whatever delays may occur by reason of the default of the followers of Christ, his final triumph is assured. He shall reign from the river unto the ends of the earth, and every knee shall bow before him.

So much for the preaching of Christ. How about our preaching? The mind that was in Christ Jesus should also be in us. There is no room for pessimism in the philosophy of our ministry. The Amen of the prayer "Thy kingdom come" is "Maranatha! The Lord cometh!"

Just now the skies are lurid with war clouds and the air is vibrant with the Hymn of Hate. Men's hearts are failing them for fear. Little-faith is crying, "Can God be love while such things be?" Listen; a burst of laughter out of heaven! "The kings of earth set themselves and rulers take counsel together, saying, 'Let us break his bands asunder and cast away his cords from us!' He that sitteth in the heavens shall laugh; the Lord shall have them in derision." O thou of little faith, wherefore didst thou doubt? The faith that is eclipsed with the going down of the sun is of little worth. Our God is a great God who holds the cyclone in his fists. He maketh the wrath of men to praise him.

O for more of the major note in the preaching of our time! It is only as we believe in the ultimate triumph of truth and goodness that we can render effectual service along the way. We need the Master's optimism. The church, with all its faults, is the great living organism through which he is establishing his kingdom on earth. If a passer-by had asked of Peter, foremost of the disciples who came out of the upper room on the night after crucifixion, "What do you propose to do?" and he had said, "We are now going to the conquest of the world," the only answer would have been an incredulous smile. Yet those eleven men, "a feeble folk like the conies," have marched down the centuries with an ever-increasing troop of followers until, now that nineteen centuries have passed, there are some hundreds of millions who sing "All hail the power of Jesus' name!"

The hand of God's dial never moves backward. Faith trembles, but the royal standards onward go. No one can say just when the King will rend the heavens and come down; but his promise is Yea and Amen, and the gates of hell shall not prevail against it.

Our duty as ministers of Christ is plain before us. We are to preach the kingdom as he preached it: with a clear assurance that in the fullness of time "he that shall come will come and will make no tarrying."

On a bright day, somewhere in the future, men will be walking along the street speaking of common things, when suddenly the luminous clouds will part asunder, and they will cry "Maranatha! Behold the coming of the Lord!" Then the church militant will send up acclamations to mingle with those of the church triumphant, "Alleluia! The Lord God Omnipotent reigneth!" So shall the kingdoms of this world become the kingdom of our Lord and of his Christ. Roll swifter round, ye wheels of time, and bring the welcome day!

THE BATTLE HYMN OF THE REPUBLIC.

My eyes have seen the glory of the coming of the Lord:

He is trampling out the vintage where the grapes of wrath are stored;

He has loosed the fateful lightning of his terrible swift sword;

His truth is marching on.

I have seen him in the watch-fires of a hundred circling camps;

They have builded him an altar in the evening dews and damps;

I can read his righteous sentence by the dim and flaring lamps.

His day is marching on.

I have read a fiery gospel, writ in burnished rows of steel:

"As ye deal with my contempters, so with you my grace shall deal;

Let the Hero, born of woman, crush the serpent with his heel.

Since God is marching on."

He has sounded forth the trumpet that shall never call retreat;

He is sifting out the hearts of men before his judgment seat:

O, be swift, my soul, to answer him! be jubilant, my feet!

Our God is marching on.

In the beauty of the lilies Christ was born across the sea,

With a glory in his bosom that transfigures you and me:

As he died to make men holy, let us die to make men free,

While God is marching on.

—Julia Ward Howe.

The man who is discontented merely finds fault with things as they are. The man who is not contented is cheerfully determined to make things better than they are.—The Youth's Companion.

THE REVOLVING ILLUMINATED CROSS

WM. L. STIDGER

[Editorial Note: We are fortunate in having this direct word from the originator of the Revolving Cross, a brief mention of which was made in the columns of this magazine when it first appeared. Mr. Stidger tells the unique story of this great, new publicity idea in the following article written especially for us.]

It came of necessity, this idea of a revolving cross, which has spread all over the world in three short years, and which now shines from the Atlantic Ocean to the Pacific and up and down the Pacific coast from Alaska to San Diego. That necessity was an empty church in a growing section of San Francisco.

It was a new church, just erected without a congregation. I worked for two months, with an audience that averaged about ten people. The neighborhood was not conscious of the presence of that beautiful little church called "Calvary." They passed it every day, but did not know it was there. I knew that I would have to startle that neighborhood into attention. First I thought of a permanent cross, but there was already one in San Francisco. Besides the idea was not new enough to bring the results I wanted. Then I thought of a flash light or a search light, but this was too much like the business world to suit me. Then one Sunday a dear old friend suddenly said, "Why not have a cross that turns around?"

I seized upon the idea immediately. It was just what I wanted. I had an engineer in my church come to the house that very night after church and we worked it out and in a week the "First Revolving Cross" was erected on Calvary Methodist Church in San Francisco. Talk about the world making a beaten footpath to the door way of a hut though it were built in a woods! This little church in San Francisco was built out in the sand dunes, at the very "Edge of Cultivation," as Kipling says; so far out that a birdseye view of it from Strawberry Hill in Golden Gate Park made it look like a patch of grass amid the dunes. But the night of the dedication of the cross the whole Sunset district was actually startled into attention. Was that a comet in the sky? Was it a new lighthouse? Was it a falling star, that light which came and went in the shape of a cross? They came to see and from that night to this the church has not lacked an audience.

That was in 1913. Since then 18 crosses have been erected all over the United States. I have received more than 2,000 letters about it from every country in the world. I received one inquiry through the British consul in San Francisco from Melbourne, Australia. One letter came from Alaska. They have come from every state in the Union. If the churches which have already bought plans carry out their intentions, in a few months' time the Revolving Cross will be shining out from Seattle to San Diego. First Methodist Church, Seattle; First Church, Pasadena; First Church, Los Angeles, and First Church, San Diego, are either erecting crosses or planning to do so. There are three in San Francisco, one in Oakland, and

one on a Christian church in Fresno. By the way, this is the only Revolving Cross outside of Methodism, my own church. There is one of my crosses in Brooklyn, New York and the Morgan Memorial people of Boston are planning to erect three on their various buildings.

Collier's Weekly, Mechanical World, Leslie's, Harper's Magazine in its fiction columns, and more than 200 religious journals have carried stories about the cross, but this is the first authentic story that has gone out from my own office.

The device is simple: A motor, $\frac{1}{8}$ horsepower, a set of simple gears, a hollow iron pipe running up through the tower roof, the white enameled cross clamped to this hollow iron pipe. Through this pipe run the wires to the electric lights. The entire pipe turns and the cross with it. It costs about \$1.00 a month to run it, repairs and all. It can be erected for \$100 complete. This is the five-foot size. It is the last word in dignified, effective church publicity. It preaches a sermon every time it turns. It immediately focuses the attention of a city to the church that erects it.



Reputation is precious, but character is priceless.—The Youth's Companion.

* * *

Perseverance always wins in the long run—usually in a walk.—The Youth's Companion.

LET US ACQUIT OURSELVES LIKE MEN.

A year ago the majority of Christian men and women were pacifists and were hoping and praying that America might be kept from the world-wide madness of bloodshed and suffering. This was not to save their own lives, but because the entrance of neutral America seemed to indicate the quenching of the last ray of hope for peace within a reasonable time.

To many it seemed a struggle between aristocracy and autocracy, and thought after it was finished, then America might offer the saving strength of democracy. It seemed to the on-lookers that this bloodshed was something with which God had nothing to do. But with the revolution in Russia, made possible only by the two or more years of war, the atmosphere began to clear.

That and other events disclosed to the German rulers the desperate straits into which they were rapidly sinking, and led them to uncover a nature, which many Americans did not believe they possessed, that of a double-faced desperado intriguing under the guise of friendship and doing things that would shame any heathen savage. When a nation begins to believe her own lies she is doomed.

Certain reforms and progress in civilization have been accomplished by war, but evil has profited as often if not more often than the good. And there have been wars so dastardly in purpose that it would have been an honor to have been stood up and shot as a protestant against military service in them.

But this war and the fact that we have been forced into it makes it a war for righteousness and a war for liberation of slaves. Victory for America will give to the whole world a freedom which we have enjoyed for a hundred and forty years.

The limiting of the profits on munitions and foodstuffs, which the President insists upon, is going to make this war different from previous wars. Most of them have sapped the life of the poor and added to the riches of the rich. Some of the shoes furnished the soldiers during the Civil War fell to pieces before they had been used for a day, and the shoddy blankets cost many a soldier's life. Even during the Spanish-American War the rotten meat killed more soldiers than the Spaniards.

Then there is the moral wreckage from war. Throwing hundreds of thousands of young men into the temptations of camp-life with its opportunities for intemperance and license drags a large percentage of them into the maelstrom of sin and casts them back on the shore diseased with the disease that blights their manhood. There are worse things in war than being shot.

Notwithstanding all this, America is going into this war and losing her sons' lives that others may live, and live the life of freedom. In fact, it might be said that we are going into this war to liberate those we fight against—for they are not our enemies. But their commanders and masters are our enemies. The scheme of playing upon the cupidity of the colored people, whose freedom was bought with the life and strength of our fathers, was born in hell.

What can pastors and people do to aid the country in time of war?

They can in each town combine with other churches and form Red Cross auxiliaries.

They can in a number of cases combine churches, each maintaining its denominational connections. This would release some 15,000 of the younger pastors for regimental chaplains or for service.

The boys of the church may be organized into garden clubs and vacant land secured for them. This will keep down the increase of food prices.

America's entering the war will be a sad blow to missions. Every earnest Christian should increase his missionary gifts. We must not allow our representatives in foreign lands to suffer. The new nations must be nations of our Lord and Christ, or our children's children will be fighting against pagans with their ideas of God as a tribal deity.

And most of all we need to pray. Prayer has saved the world from the darkness of despair more than once.

QUOTABLE POETRY.

He stood before the Sanhedrim;
The scowling rabbis gazed at him.
He recked not of their praise or blame;
There was no fear, there was no shame;
For one upon whose dazzled eyes
The whole world poured its vast surprise.
The open heaven was far too near,
His first day's light too sweet and clear,
To let him waste his new-gained ken
On the hate-clouded face of men.
But still they questioned, Who art thou,
What hast thou been? What art thou now?
Thou art not he who yesterday
Sat here and begged beside the way,
For he was blind.

"And I am he;

For I was blind, but now I see."
He told the story o'er and o'er;
It was his full heart's only lore;
A prophet on the Sabbath Day
Had touched his sightless eyes with clay,
And made him see who had been blind.
Their words passed by him like the wind
Which raves and howls, but cannot shock
The hundred-fathom rooted rock.
Their threats and fury all went wide;
They could not touch his Hebrew pride;
Their sneers at Jesus and his band,
Nameless and homeless in the land,
Their boasts of Moses and his Lord,
All could not change him by one word.

"I know not what this man may be,
Sinner or saint; but as for me
One thing I know; that I am he
Who once was blind, and now I see."

They were all doctors of renown,
The great men of a famous town
With deep brows, wrinkled, broad and wise
Beneath their wide phylacteries;
The wisdom of the East was theirs,
And honor crowned their silvery hairs.
The man they jeered, and laughed to scorn,
Was unlearned, poor, and humbly born;
But he knew better far than they
What came to him that Sabbath day;
And what the Christ had done for him
He knew and not the Sanhedrim.

—John Hay.

METHODS OF CHURCH WORK

E. A. KING

It is the custom among some ministers to take a short vacation immediately after Easter on account of the heavy strain occasioned by the preparation for the Easter season. If any of our brethren have been able to do this we congratulate them. The idea is a good one and worth promoting. For the most of us, however, we have to keep right on with our work week in and week out, looking forward to a month of rest and change during the summer time. This is about the average rest period for all workers, and we hope that every one of our readers will have the chance of a vacation this coming summer.

May brings us to "Mothers' Day" and "Memorial Day," two splendid opportunities for special service. It is a good thing to invite special groups to attend service at various times during the year, and especially in May. This magazine contains suggestions as to how to make these days a success.

In a letter from one of our readers he says he has observed "Fathers' Day" with great success. Another reader has invented a "Family Day." All of these plans are most excellent if not overdone. Everything possible should be done to help people develop the habit of regular attendance upon church without special inducements. We admit that it is no easy task, but it is quite certain that people who are "baited" to church by all sorts of entertainment features are going to consider meetings of the usual sort tame and unattractive affairs. The church that can make itself succeed without clap-trap methods will last the longest and do the best work. This does not preclude such special days as are suggested above, or special meetings of any helpful kind.

Again we wish to acknowledge the receipt of many interesting and appreciative letters from our readers. It is encouraging to know that this department is useful. We can make it more so through your co-operation. Will you not gather up a bunch of your sermon topics, entertainment programs, plans for money raising, missionary teaching and training and such things and send them to Rev. E. A. King, 73 South 15th street, San Jose, Cal.

MOTHERS' DAY SERVICE.

Rev. William H. Watson, pastor of the Congregational Church at Roseland, La., has the Sunday School unite with the morning preaching service in observing Mothers' Day. The service is popular, and, of course, varied a little each year, but the thought is to keep it simple and appropriate to the theme.

The last one had as special attractions a reading by a lady and a song by a dear old grandmother, who accompanied herself on a guitar. The address of the morning was on motherhood, and the most appropriate hymns to be found in the hymn books were sung. But

the crowning feature of the whole service was the confession of faith of four of the young people from the Sunday School and their reception into the church. The various parts of the service were well connected; the general effect upon the congregation was good, and everybody seemed to feel a sweet, tender influence, a sort of atmosphere of Mother.

P. T.

MOTHERS' DAY INVITATION.

The most beautiful Mothers' Day invitation we have seen comes from the Woolvorton Press. It is folder No. 700, 75 cents per one hundred.

The outside is as follows:



A MOTHERS' DAY MESSAGE.

The second Sunday in May has been set aside as "Mothers' Day" throughout the entire country. The day may be observed by wearing the carnation; doing some act of kindness; the writing of a letter to the mother far away; by a small gift or tribute to the loved one.

How much we owe to mother, she who loved us first! Others may come and creep into our hearts and fill it with a love that is almost pain, but in its holy of holies there is kept a chamber inviolate for mother. Whatever of good, of gentleness, of generous impulse that has blossomed in our lives, to her should be given the credit. So today, if mother is living, let us

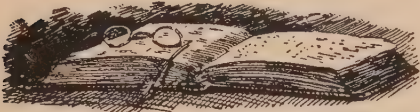
lay our votive offerings at her feet. If she is in the land of dreams, let us offer up a blessing that we are privileged to have such a sacred memory.

You are cordially invited to attend our special service for Mothers' Day, where the whole service will be planned to cheer and encourage mothers and admonish everyone to more love and care for them.

A GOOD MOTHERS' DAY CUT.

Bausman, the Philadelphia church printer, puts out the following illustration which might be used with good effect on a printed invitation or on your church calendar. Send for it.

Mother's Bible



There's a dear and precious book,
Tho' it's worn and faded now,
Which recalls the happy days of long ago,
When I stood at mother's knee
With her hand upon my brow,
And I heard her voice in gentle tones.



A GOOD MOTHERS' DAY RESPONSIVE READING FOR SUNDAY SCHOOL.

To the Glory of God and in Honor of Our Mothers.

Songs—Faith is the Victory; True Hearted, Whole Hearted.

Responses—

Superintendent—My son, keep the commandments of thy father, and forsake not the law of thy mother.—Prov. 6:20.

Men and Boys—Bind them continually upon thine heart; tie them about thine neck.—Prov. 6:21.

Women and Girls—When thou walkest, it shall lead thee; when thou sleepest, it shall watch over thee; and when thou wakest, it shall talk with thee.—Prov. 6:22.

Superintendent—A wise son maketh a glad father; but a foolish son is the heaviness of his mother.—Prov. 10:1.

Men and Boys—A foolish son is a grief to his father, and bitterness to her that bare him.—Prov. 17:25.

All—Even a child maketh himself known by his doings, whether his work be pure, and whether it be right.—Prov. 20:11.

Men and Boys—Whoso curseth his father or his mother, his lamp shall be put out in the blackness of darkness.—Prov. 20:20.

Women and Girls—The glory of young men is their strength and the beauty of old men is the hoary head.—Prov. 20:29.

All—Train up a child in the way he should go, and when he is old he will not depart from it.—Prov. 22:6.

Memory verse for the school:

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord, thy God, giveth thee."—Exod. 20:12.

PRAYER IN THE HOUSE OF GOD.

We have many times observed with a feeling of reverence the custom of some worshippers to bow the head for a few moments of silent prayer after reaching their seats. We wish such a habit were general.

Pray for the preacher. Pray that he may be filled with the Holy Spirit. Pray for yourself. Pray that God may put your soul in proper condition for worship. Pray for other worshippers. Pray that the various needs may be met. Pray for the strangers. Pray that they may feel at home in the house of God. Pray for the absent ones. Some are absent because of circumstances over which they have no control; others are absent because of indifference or lack of interest. But whatever the reason of their absence they should be remembered in the petitions of prayerful worshippers.—From Calendar of Congregational Church, St. Paul, Minn.

A CHURCH MEMBERSHIP CARD.

The pastor of the Methodist Church of Montreal sends his church members a yearly card of membership. It is one of the many things pastors do to keep in constant, helpful touch with each member of the church. We give the wording of the card below:

The Methodist Church.

Dear Friend:

The enclosed Yearly Card of Membership will serve to remind you of the relation in which you stand to this branch of the Church of Jesus Christ. We rejoice that you have been kept thus far by the grace of God and trust that the divine reality and blessedness of the religion of our Saviour may become more and more apparent in your life and experience. Let me urge upon you the making of the most of your Christian privileges and the constantly increasing devotion of your life and service to Jesus Christ and his church. Earnestly commending you to the grace of our Heavenly Father, and praying that you may be kept faithful to the end, I am, most sincerely your friend and pastor,

(Signed) Alfred A. Radley.

Sherbrooke Street Church,
Montreal.

MEMORIAL FLOWERS FOR CHURCH DECORATION.

We observe that in many churches it is customary to ask members and friends to bring flowers for decoration on the anniversary of the death of dear ones. It is a beautiful memorial. Afterwards the flowers may be taken to the sick, if so desired.

"PUT IT IN THE BANK."

The above is the title of a very attractive folder gotten out by Salem B. Towne, 203 Sudbury Building, Boston, Mass. It is a twelve-page pamphlet with white covers. The message of the book is based on Matt. 25:27 (R. V.) or Luke 19:23. We are sure he would send you

a sample. Many ministers are using it as a personal gift to people in their congregation.

A REMARKABLE CHURCH PUBLICITY CAMPAIGN.

"Association Men" for March, 1917, carries a story about church advertising at New Haven, Conn., that is calculated to rejoice the heart of every earnest minister. The article is from the pen of Rev. O. E. Maurer, of New Haven, and is as follows:

The Publicity Club of the New Haven Chamber of Commerce held a three-day convention last October, to which they invited the leading advertising experts of the country, to discuss the possibility of placing the church more prominently before the community through the medium of advertising. They decided that a good beginning to such a convention would be an **Everybody-at-Church Sunday**. So a committee of professional advertising men designed an eight-sheet poster for the billboards. The parsons kept their hands off, and the poster which the advertising men designed is here shown.

If there were no Churches, what then?

Honor and clean living would be undermined.

Crime in all its hideousness would prevail.

You need the Church and its influence.

**EVERYBODY AT CHURCH, SUNDAY,
OCTOBER 8**

Only one member of this particular committee was a communicant. The others were well disposed toward religion, but rarely attended service. Probably they had never defined to themselves the value of the church to the community until they were required to appraise its value so as to be able to write an "ad" for it. But when they faced the problem in this practical way, an institution which had never meant very much to them stood out as a community asset of unique and incalculable worth.

"What would New Haven amount to without churches?" said one of the committee frankly. "I've sometimes grumbled about the tax exemption on church property, running into millions in this city alone, but now that I've stopped to think about it, I'll never grumble again. Why! just as a protection of real estate values, the church pays back more to the community than it receives in exempted taxes."

These practical advertising men, with their somewhat materialistic point of view went still further. They admitted that they benefited by the church even though they were not members of it. In other words, the influence of the church is pervasive and can never be limited

to its membership alone. It touches the whole city. It creates and determines atmosphere. It is not the Holy Grail, to be kept isolated in its carefully guarded castle and used only by the few who are initiated into its mysteries. It is rather the alabaster box, to be broken if necessary, so that its precious ointment can flow out, and that for the multitude as well as the elect.

Since that poster was printed some of its designers have been swept along by the force of their own logic, and have gladly and humbly given their hearts to Christ and their energies to his church. Others have not as yet, but the church means more to them than it ever did before, because they asked themselves the practical question, "If there were no churches, what then?" That is a question which may well be asked by every man who calls himself a good citizen.

"THAT EMPTY PEW."

The Woolverton Co., Osage, Iowa, have done a good thing in putting the "That Empty Pew" message into a tract. It is beautifully printed in a two-page folder at forty cents per hundred or \$3.50 for a thousand. Send for a sample.

CONCRETE SUGGESTIONS FOR PERSONAL WORKERS.

1. Full and complete surrender of yourself to God with supreme confidence in his power to save.
2. Believe in personal evangelism as an absolute necessity to save men who are lost without Christ.
3. Set apart a time each day for devotional and meditative Bible study and prayer.
4. Welcome strangers and other lonely people in your church.
5. Help develop home prayer meetings or Bible classes.
6. Be minute men in your church prayer meeting.
7. Have a personal prayer list of those for whom you are working.—From a Church Calendar.

"HOW CHARLEY BUILT THE CHURCH."

The above is the title of a story taken from the church calendar of the First Presbyterian Church of Greenville, Texas. They were building a new building at the time (November, 1915). We print it here and suggest that it be used in any parish where it seems difficult to build.

A minister had an appointment to preach in the country. On getting out of the cars at the station, according to the directions given him, he told the driver to take him to "Ebenezer Chapel." "Ebenezer?" said the driver; "ah, you mean little Charley's Chapel, don't you?" "No," said the minister, "I mean Ebenezer." "Yes, but about here we always call it 'Little Charley's Chapel.'" "And why do you call it so?" asked the minister. "Because little Charley laid the foundation stone. You see, sir," continued the driver, "It happened this way. A few years ago we wanted a new chapel. A meeting was called to talk the matter over. A good deal was said at the meeting how the money could be raised. But the times

were hard; and the people were poor; and labor and materials were dear. So they resolved that the chapel could not be built; and then the meeting broke up.

"But a day or two after the meeting, a little boy about nine years old came to the minister's door and rang the bell. The minister himself opened the door and found the little fellow there. His face was all flushed and the perspiration thick on his forehead. In front of him was his little toy wheelbarrow and in the barrow were six new bricks. He had wheeled his load up a long, steep hill, and was out of breath, so that he could hardly speak. 'Well, Charley,' asked the wondering minister, 'what is the meaning of this?' 'Oh, please, sir,' said Charley, 'I heard that you wanted a new chapel and were about giving it up; so I begged these few bricks from the men who were building a house down in the village and thought they would do to begin with.'

"With tears in his eyes the minister thanked Charley for what he had done. Then he called another meeting of the people about the chapel. Charley's bricks were piled up on the table in front of the minister. He told the story of what Charley had done. Then he made a little speech to them about it. He said, 'If they were all as earnest in the business of building the chapel as this little boy was the work would soon be done.' This had a great effect on them. They resolved that the chapel should be built, but Charley laid the first stone. It is a big chapel. It will hold a thousand people and now it's out of debt."

DO YOU WANT FANS FOR THE WARM WEATHER?

We have come across a proposition made by Woolverton to furnish fans for churches printed with hours of church services and other things at the rate of \$1.25 per 100. It is better for churches to have their own fans than to accept advertising fans. They distract the attention of the worshippers.

SUNDAY EVENING LECTURE TOPICS.

The editor has just closed a successful series of meetings on "The Gospel of Health." Some of his topics were:

"God Wants You To Be Well."

"Health is Catching."

"The Wonderful Law of Suggestion."

"How to Cure Yourself and How to Stay Cured."

"The Secret of an Overcoming Life."

"The Gospel of Pain and the Language of Suffering."

"Paths to Power and Success."

"The Cure for Worry."

HAVE A CHURCH OFFICE.

Our church is located just a little distant from the center of town and our "study" is a twenty minute walk from the church. It seemed wise to open an office at the church with regular office hours, but we had only the empty room. A Sunday School class of young ladies meets in this room and they were glad to give an entertainment, the proceeds of which were to go toward furnishings. The Ladies' Aid held a social and received some

funds for the same purpose. Altogether \$70.00 was given in this way.

One of the business men gave a roll-top desk and the Christian Endeavorers gave book-case. A beautiful rug has been secured. Curtains, chairs, etc., have been added until the room has become exceedingly attractive. The church now has an office nicely furnished. The property of the church to remain year after year, no matter who the pastor may be. We think the plan of having an office a good one and any church could furnish it as we have done.

"THE OLD PEABODY PEW"—A GOOD ENTERTAINMENT.

We have just tried out Kate Douglas Wiggin's New England church play, "The Old Peabody Pew." It is to be found in The Ladies' Home Journal for February. It was a wonderful success, drawing a large audience. Everybody was pleased and a generous silver offering was received. One of the best things about getting up an entertainment like this is the good fellowship enjoyed by the people who do it. They had many rehearsals and meetings and at the end they all got together at the minister's home and had a supper together in which each one shared the expense. We commend this highly to our brother ministers.

YOUNG MEN'S BIBLE CLASS.

The writer has been teaching a young men's Bible class this winter with thirty young men as members. We met at the Y. M. C. A. at 6:30 Monday nights for supper and then studied around the tables until eight o'clock. The text book used was Bosworth's "Studies in the Life of Jesus Christ." Twice we gave a stereopticon talk on the Life of Jesus at the close of the class hour. Once we had the whole class at our home for study and a talk about books. The most remarkable thing about the experience has been the increasing thoughtfulness of the young men. An examination was given the first evening in October and on the last night of March and the evidence of progress made was really surprising and thoroughly satisfying. The experience has made us enthusiastic over this kind of work. We hope many of our readers will undertake such young men's Bible classes themselves.

A UNIQUE YEAR'S PROGRAM FOR 1917.

We have received a folder from the Krentz Greek Reformed Charge at Hellam, Pa., Rev. Edwin M. Sando, pastor. It contains a complete calendar of services for the year and in the list of dates we find twenty-eight "special days" such as Easter, Mothers' Day, Children's Day, etc. It is a good idea to make such an outline for both pastor and people.

PLANNING A MONTH'S WORK.

We took a regular size poster sheet and divided it into four squares at the top for the four Sundays. At the bottom we made four squares for the prayer meetings. At the right we laid out squares for a series of special meetings that we planned to begin the first week of the next month.

In these spaces we wrote the titles of sermons, talks, hymns, and various notes about the entire series of meetings. When it was complete we tacked it up on the study door in plain sight where it could be seen and studied.

Such an arrangement cost one morning's hard work, but made the rest of the time easier because we simply followed the plan as outlined. This is what we mean by planning ahead. A minister can accomplish twice as much that way as he can by living from hand to mouth, so to speak. Any minister who has tried this plan is requested to write to the editor of the Methods Department about it.

SUGGESTION FOR A MEMORIAL SERMON.

No one, writing at the time this paragraph is being written, can forecast what any patriot should say this coming Memorial day. We may, however, suggest a topic something like this: "The Higher Patriotism." "The American Idea" is a good topic. It is splendidly treated in John Lord lectures, Volume XI. The preliminary chapter deals entirely with this theme and it is good.

The American Idea is expressed in these three propositions:

1. All men are naturally equal in rights.
2. A people cannot be taxed without their consent.
3. They may delegate their power of self-government to representatives chosen by themselves.

Many ministers will find help in a little book called "Pilgrim Deeds and Duties," paper covers, 25 cents, Pilgrim Press, Boston and Chicago. In it may be found "The Mayflower Compact."

The Ladies' Home Journal, July, 1916, contains an editorial by Margaret Deland on "What, Really, is Patriotism?" "World Missions and World Peace," by Mrs. Caroline Atwater Mason, contains a wonderful supply of facts. Before preaching the sermon one should read "Resist Not Evil" in "The Outlook" for March 21, 1916, page 500, and "The Duty of the Hour," an editorial in "The Congregationalist and Christian World" for March 8, 1917.

ARE YOU PROUD OF YOUR CHURCH?

The Duplex, of Richmond, Va., is always getting out something good for churches. They publish a four-page pamphlet entitled "Are You Proud of Your Church?" (50c per 100). We reproduce the first part of the little essay. It would do a world of good to distribute copies of this tract among the congregation.

Are You Proud of Your Church?

Does your minister ever get behind in paying his bills? If not, is it because he skimps himself and his family, cutting a corner here and a corner there in grinding economies? Or, is it because your church pays him liberally for his service; not liberally merely as the salaries of ministers go (the highest are low enough), but as the salaries go for business men of equal capacity? If he never gets behind in his bills, what is the reason why?

Are You Proud of Your Church?

In your town, when a number of men get together and the usual reproach is made that churches are "hard pay and long pay," is there always someone to speak up and say, "Of course there are exceptions? Take the Blank Avenue Church, for instance. No purely business organization is run better than that church. It asks no favors and it pays its bills on the minute, and if there's a discount for cash, be sure that church will get it!" Is your church the exception to the usual reproach?

Are You Proud of Your Church?

Have its members outgrown the old idea that they give to the church when they pay only their debt to the church—that they are liberal to the church when they help merely to support it—to keep it alive, and chiefly for their own benefit? Is your church one of those—the number is yearly increasing—the members of which look on the "contribution for church support" as the business man looks on the payment of dues to his lodge or club? As **dues**, not **gifts**? As the payment of something he owes for something he gets in **return**? If not, why not?

It is well for every man, woman and child to pay their debt to the church, to give **something**—however little, yet something—to the church every Sunday. But that is not all. Do your members feel that your church would, even remotely, fulfill its destiny merely to be "supported"? That its chief duty is done when it pays its minister liberally and is prompt in its payment of bills?

The conviction is spreading among churches of all denominations that the spiritual value of any church is only a fraction of what it should be when its ministry is confined to only, or chiefly, those that go to make it up. When I keep myself healthy and strong so I can continue to keep myself healthy and strong, without any idea of helping others less fortunate than I, what am I? With only the same ideal, the same practice, what is the church? Not, I venture to say, the church Jesus had in mind—not his church.

Accordingly, many churches believe—and confirm their belief by their works—that the first duty of the church is to keep itself healthy and strong, free from internal dissensions, liberal in the payment of its pastor, prompt in the payment of its bills, a potent example to the community of ecclesiastical solidarity and efficiency—not to minister unto itself, for an adequate ministry to its own people is implied in its solidarity—but to be of the greatest possible value in the **unselfish** service of others. Is this your church's ideal?

FOR YOUR CALENDAR.

"This is our Father's house. Be at home. We are fellow members of his family. Lay off burdens. Relax nerves. Remember he can do all things. Breathe prayerfully. Believe in visions. Listen expectantly. Let yourself be led this hour. Get blessing to be a blessing. God never faileth."—Taken from calendar of Rev. A. E. Johnson, First, Everett, Mass.

A FORTY-SEVEN ROOMED CHURCH.

"The new edifice of the First Methodist Church of Tacoma which was dedicated in December contains forty-seven rooms and is said to be a 'complete working establishment.' By a series of folding doors which open into the lecture room and the thirty class rooms for the Sunday School the seating capacity when needed can be increased to 2,000."—Pacific.

LESSONS FOR BEGINNERS IN THE CHRISTIAN LIFE.

No. Five.

In the January number, page 344, we began a series of lessons for use in Pastor's Classes. There is one more lesson in the series, which will be printed in the June number.

The Fruits of the True Life.

1. What are the fruits of the true life? Gal. 5:22-23; 2 Peter 1:5-8.
2. Where does Jesus compare us to branches of a fruit-bearing vine? John 15.
3. As branches, what does he expect of us? John 15:8.
4. If a vine or tree is to bear much fruit what must be done for it? John 15:1-2; Luke 13:8.
5. What can we do to "cleanse" or prune our lives? Heb. 12:1-2; Isa. 1:16-17.
6. What can we do to fertilize or feed our lives? 1 Thess. 5:17; Matt. 6:5-15; Daniel 6:10; 2 Tim. 3:16-17; Heb. 10:25; John 5:39; Acts 17:11.
7. What have we learned about the only way in which folks can know that we have the true life? Matt. 7:16-20.

TEACHING MISSIONS WITH PICTURES.

Rev. Claude A. McKay, pastor of the First Congregational Church, Brockton, Mass., is devoting the first Thursday evening in each month to stereopticon-illustrated lessons in the work of the various benevolent societies of the denomination. March first a bird's eye view of the work of the American Board was given by the pastor, using 60 slides furnished by the Boston office. The lecture room of the church was crowded to its utmost capacity and people learned in a never-to-be-forgotten way the extent, variety and splendid character of the work of their own foreign missionary society.

The same lecture was repeated before the entire Sunday School on the following Sunday morning with gratifying results. The pastor does not read the long lecture sent out by the board with the slides, but studies the lecture until he is so familiar with the story that he can give it rapidly and effectively as the slides are shown.

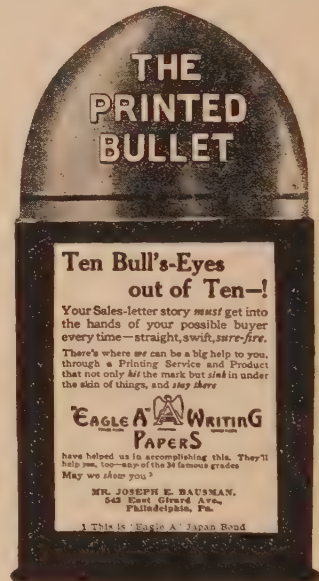
HOW ONE CHURCH USES INVITATIONS TO SERVICES.

Worth copying by other churches is that simple method recently put into effect by Clinton Avenue Church, Brooklyn, with a view to interesting outsiders. Regular members of the congregation were asked to accompany a printed invitation to the services of the church with their own personal cards, inviting recipients to their pews and assuring them of a welcome. The special object was to reach those in whom

the non-church-going habit has become fixed and for that reason the aid of personal acquaintance and friendship was invoked. Certainly this is one of the best ways in which to increase attendance upon the sanctuary. The regular church-goer through his ordinary contacts with others in business and social relations has a better opportunity than the minister can possibly possess to induce others to go to church. Are we availing ourselves of this channel of influence?—Selected.

A TELLING ADVERTISEMENT.

The accompanying "Printed Bullet" is bound to make a great hit this year. It is made by Joseph E. Bausman, 542 East Gerard Ave., Philadelphia, Pa. We do not know the price, but we are sure it is reasonable. Mr. Bausman is a printer for churches with many years' experience and puts out a great many fine devices for ministers. This "printed bullet" is a commercial ad, but he will print anything you want in the center.



A WAY TO PRESERVE YOUR PAMPHLETS.

We have found a splendid way to preserve pamphlets on book shelves in boxes that resemble books when on the shelves. They are made in tough cardboard and in wood, and sell at twenty-five cents and forty-five cents per case. We have found these at the Library Bureau, 539 Market St., San Francisco, F. W. Wentworth & Co. Send for information to Mr. H. T. Sherriff and mention The Expositor.

AS IT SHOULD BE.

At one of the Framington, Mass., churches, recently, an entire young men's class united with the church. The following news item reveals a healthy spiritual condition. If ministers would give more time to the Sunday School we believe such events would multiply.

"The pastor's watchful eye had discovered tendencies toward the kingdom in that band of young men. He, therefore, made it his business

to visit the class several times adding his helpful persuasion to that of the efficient teacher. The boys were won and came in a body."

THE REAL VALUE OF AN EVANGELIST.

We do not believe that evangelists are to take the place of regular, faithful ministers, but there are times when an evangelist, specially trained in the art of persuading people to decide, may build upon a pastor's good work and bring many into the kingdom. The following from the pen of Dr. J. Wilbur Chapman illustrates this fact:

I remember being invited to a community where a pastor had been in charge of the church for forty-five years. When I appeared in his pulpit on Sunday morning he made an introductory speech something like this: "My friends, I have invited this minister here in order that he may preach to you. He will have no new message, but he may have some methods different from mine. The most of you have grown up under my pastorate. I baptized you as children, and I have baptized your own children, and since coming into the pulpit this morning I have counted forty-three heads of families who are not professed followers of Christ. And O, my friends," he said, "I beseech you listen to this message from other lips and yield yourselves to Christ." He spoke with much emotion, and with such an introduction I began my work. All of the forty-three came to Christ and united with the church. I was simply building upon his invitation. I was reaping where he had sown, and the success God gave me was a tribute to his faithfulness.

A HYMN OF CONSECRATION FOR ADOLESCENT YOUTHS.

For a number of years we have used this hymn in connection with Decision day in the Sunday School. We have had it made into a lantern slide (which may be had of E. H. Kemp, 833 Market So., San Francisco, for 25 cents). The poetry is by Marianne Hearn, the music by Joseph Barney, tune, "Just As I Am." (It can be sung to the old tune, of course, but the above is much better.)

Just as I am, thine own to be,
Friend of the young, who lovest me,
To consecrate myself to thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.

I would live ever in the light,
I would work ever for the right,
I would serve thee with all my might;
Therefore, to thee I come.

Just as I am, young, strong and free,
To be the best that I can be
For truth, and righteousness, and thee,
Lord of my life, I come.

For thy dear sake to win renown,
And then to take my victor's crown,
And at thy feet to cast it down,
O Master, Lord, I come.

A SIMPLE CONFESSION COVENANT.

We found the following in some literature that was sent to us:

Turning from all past sins, and trusting in the Lord Jesus Christ for salvation, I do hereby decide, God helping me, to henceforth lead a Christian life.

* * *

I take God to be my Father.
I take Jesus Christ to be my Saviour.
I take the Holy Spirit to be my Guide.
I take the Bible to be the rule of my life.
I take Christian people to be my associates.
I take Christian work to be my duty.
I dedicate myself to Christ and his church.

* * *

Believing in the Lord Jesus Christ, and trusting him as my Saviour, I desire to confess his name before others in seeking the fellowship of the church; and I therefore humbly resolve to have my name enrolled in the communion of the visible church, and become a member of the household of faith.

THOUGHTS FOR THE TIMES.

Christian Missions and World Peace. Isa. 42:1-13.

If the nations of Europe had spent more on missions and less on munitions the story of the great war had never been written. When Christian standards are established and recognized among the so-called civilized nations of the earth in their dealings one with another war will be no more. The fact that the leading Christian nations of the world are now at war one with another would seem to contradict this statement; but the fact that the principles of the gospel have never played a part in international diplomacy confirms it.

When peace finally comes to this troubled world, it will be found that Christian missions have been a chief factor in preparing the way, and for the following reasons:

1. Christian missions take the emphasis away from a hypernationalism and place it upon a higher nationalism which recognizes the common interest and welfare of all God-fearing and good-willing men. War is encouraged by an undue stressing of national as against international interests. Christian missions tend to establish the larger view of human interest.

2. Christian missions provide the only rational basis for proclaiming the Fatherhood of God and the true brotherhood of men. The power of the gospel is manifest in overcoming national and race prejudices. It corrects the false impressions which commercial interests sometimes find it to their advantage to foster. No class of men have been so largely instrumental in establishing and maintaining friendly relations between the United States and Japan, where selfish interests have sought to foment discord, as the missionaries.

3. Christian missions teach men that there is a better way to settle their differences than by the appeal to force. Force, as such, never settled anything ultimately. The only sure way to overcome evil is with good. It takes a long time for this simple truth to get recognition, but it has never been so generally accepted as it is today.

4. Christian missions unite the nations of the earth in such a way that war becomes impossible. Oneness of interest makes for peace. War disturbs and destroys for the time being all fraternal relations and sets brother against brother in a campaign of destruction. Whatsoever strengthens and multiplies the bonds of humanity makes war less probable. After all, there is no more effective way of promoting peace on earth than by promoting the gospel of good-will among men.

HOW TO GET HELP FROM EDITORS.

Amos R. Wells.

It is never best to go to an editor and make an abrupt demand for space in his paper for news. Approach the subject more tactfully. Send him some week a set of items as fresh and attractive as you know how to make them. Send them in ample season, and prepared in fine, workmanlike fashion. Do not say a word if they do not get in. Do the same the next week, and the next. When he begins to use them, keep it up for a few weeks more, and then write him (do not visit him in person) and ask him briefly if he would not like to set apart some regular space in the paper for such items, telling him that the committee is organized for work, and will continue to put care and accuracy into its task. Ask him about how much space he cares to devote to the subject, and when the copy should be in his hands. Enclose a stamped and addressed envelope. In all probability your answer will be favorable.

NEW SLIDE DEPOTS.

We have just received three beautiful colored lantern slides from Riley Optical Instrument Co., 150 Fifth Ave., New York City. They are from the Copping collection and very finely executed. We commend our readers who live in the East to get Riley's catalog. He makes special lists for Episcopal clergymen and all others who are interested in religious pictures.

In this connection we wish to mention the Victor Animatograph Co., of Davenport, Iowa. They make a small slide that sells for ten cents plain and twenty cents colored. They make a carrier that fits any lantern and publish a large list of slides on many subjects. The workmanship is not so good as on regular size slides that cost \$1, but we have secured a carrier and are finding many of their slides very serviceable.

The set on temperance, for example, could be made very useful. For any minister who cannot afford a large financial outlay for expensive slides here is a new world of opportunity at very small cost. To the minister who has always used the expensive slides, and who will always do so, here is a chance to add many subjects at a trifling cost. Send for catalogue and information.

A GOOD BULLETIN BOARD.

The First Methodist Church of San Jose, Cal., has a bulletin board on the south side of its building flush with the sidewalk. It is made of wood, has three glass covered compartments, the usual poster size, with moveable backs. Over the top, under metal shades, are three electric lights to illuminate the bulletins at

night. As the church is located on the main street, near the center of the city, this publicity plan is most excellent. The frame is always "loaded" with posters printed in colors.

HOME VISITATION.

Last December on one Sunday afternoon 36 men joined in an "every-home visitation" for the purpose of promoting fellowship and of enrolling 100 men in the Bible class. In January the church shared in a co-operative evangelistic campaign with the other Protestant churches of the town, a week of services being held in each church in turn with the local pastors as preachers.

Alcohol is one of the chief curtailers of human life. The man of twenty who drinks has a probable life of fifteen years before him, the abstainer, one of forty-five years.—Prof. Lombroso, Italy.

The church is a workshop, not a dormitory; and every Christian man and woman is bound to help in the common cause.—Alexander Maclaren.

The father's forgetting that he was a boy is apt to make the son forget that he is going to be a man.



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SOCIAL SERVANTS

HENRY M. CARY

The Red Cross is a familiar symbol. It is seen on every field where human distress has outdistanced local resources. It was at work in the Crimea in the heart of Florence Nightingale and has visited every battlefield since then to minister to broken bodies with tender hands. It follows the trail of the cyclone, the tidal wave, the inundation, and the earthquake from Messina to Galveston, from San Francisco to Japan.

The White Cross is almost unknown. There can hardly be said to be a literature. A visit to the two large libraries in a city of 40,000 revealed the fact that there was not a book on the subject. The name of the brave woman who led the movement in England for years is familiar to very few in America. Yet her work was "Social Service" and she was a Social Servant of the finest type.

Josephine Butler was born in the North of England, April 13, 1828. She was one of nine children of a family well connected. When she was twenty-three, she married George Butler, of whom his friend Froude wrote that he was "the most variously gifted man in mind and body" he had ever known. It was an ideally happy marriage. Mr. Butler was at that time tutor at Durham, later, second master at Cheltenham, later still, head master at Liverpool, and finally by Gladstone's influence, Canon of Winchester.

The great work of Josephine Butler's began in Liverpool, where she took outcast women into her home and soon founded a Home of Rest for those who were so far gone as to be physically irreclaimable, and an Industrial Home for rescue work.

In 1864, the Contagious Disease Act was read in Parliament and within a month became law. It was extended in 1866 and was in operation until 1869 when the first strong protests were made. These began with the London Rescue Society, were taken up by the Society of Friends, by the Unitarians, "the feeble folk," led by Dr. Martineau, and by the Ladies National Society which mustered under the leadership of Josephine Butler such women as Harriet Martineau, Mary Carpenter, Florence Nightingale, Mrs. Ian MacLaren, Mrs. John Bright and John Bright's sister. Other societies were formed including the Medical Association for Repeal and the Workingmen's Association for Repeal.

The amount of work to be done was very great. Monthly and weekly periodicals were published, monster petitions were circulated—one by the Salvation Army had 300,000 names and was two and half miles long; Royal Commissions and Committees had to be attended, debates in Parliament had to be planned.

This work was under the direction of Mrs. Butler and was carried forward in the face of bitter opposition. The whole press, except the "Westminster Review" and the "Northern Echo" edited then by W. T. Stead, was arrayed against Mrs. Butler and her supporters. She was ostracized by her own class, abused in print, and, with her associates, branded on the floor of Parliament as "worse than the outcast women they defended." After fourteen years

the Act was finally suspended and in 1886 repealed.

In 1874, when matters were at their worst in England, Mrs. Butler carried the war into Brussels and Paris and as far as Rome. For nine years she continued to fight legalized vice, and as a partial result came the trial of Editor Boland in Brussels, the dismissal of the chief of police and the resignation of the burgomaster, and in Paris, the fall of Mercere, minister of the interior, and the deposition of the chief of police.

Militarism and the Social Evil. There is a close connection between militarism and "the oldest profession in the world." Life in barracks, which goes with the standing army, removes for large bodies of men the possibility of normal home life. It is not surprising, therefore, that in countries where standing armies are maintained this evil is at its worst. Permissive regulation is an attempt to cope, by compromise, with the tragic physical consequences. English rule in India and elsewhere notably in Hong Kong, proves this close connection between militarism and regulated evil. Direct government provision for vice was maintained. It was regarded as necessary in the same sense that the canteen is regarded as necessary by many militarists.

This is bad enough, but its worst feature was the tendency to usurp, on the part of military authorities, the right to extend regulation beyond its own province, in the alleged interest of the soldier. It is the incurable tendency of militarism to check personal liberty and to submerge moral standards out of consideration for a privileged class.

In England and in America we have settled down to a "via media" between government regulation and unbridled license. Anglo-Saxon civilization, however, does not now recognize, and never has recognized, openly the right of government to license this vice which, from its very nature, cannot be a personal matter. It may not lawfully legalize a socially dangerous institution. The liquor evil, has, indeed, been legalized and the government has consoled itself with the profits but the state of mind which made this aberration possible is dying rapidly.

Mrs. Butler, true to her instincts as a gentlewoman, to the Anglo-Saxon tradition and the law of Christ, set herself to batter down the opposition which followed the traditional lines. People said that no honest woman was in danger, and she showed from the records of the Paris Office of the Police Morals that "hundreds of false accusations by anonymous letters and otherwise reached them every week." She showed that it was not only a menace to the innocent but reduced the guilty to the status of slavery. She quoted Victor Hugo as a witness. "It is asserted that slavery has disappeared from European civilization; this is an error"—and he cited the case of these public slaves.

Undismayed by the disapproval of the "better classes," Mrs. Butler went steadily forward with her work. When her own class ostracized her, when bishops and peers turned from her and, as she wrote afterward "seemed to hate me, as if I imagined the dreadful

things I had seen and heard and told in God's name"—with unerring and prophetic instinct, she turned to the workmen whose daughters and wives were the women chiefly threatened. Her stirring eloquence won thousands to the White Cross and they organized, spoke and wrote, publishing a paper of their own. Her instinct was prophetic in this, that it led her to make the new social appeal which is mobilizing men, not by classes but by ideals, not by outward conditions but by inward convictions!

Josephine Butler's story and her work have more than an academic interest for us. Does not the story of how the law was passed in England suggest parallels in America? It was brought forward for a first reading in Parliament at two o'clock in the morning. The Star Chamber method was so successful that no discussion followed. Within a month it was law. One old woman—too old then to lead a fight—Harriet Martineau, protested. Some members of Parliament confessed that they voted for it because they thought that it was "an added protection against diseased cattle." The army was not mentioned in the Act but its provisions were carried out by the Admiralty and War Office.

Josephine Butler's work dragged the matter into the light of day, where people not commonly interested were bound to see it and come to some decision about it. She destroyed the arguments by which it has been backed wherever it has existed. Lord Coke said, in commenting on the work, "to imprison a person after an inadequate trial before an inadequate tribunal, is the worst oppression that is done by color of justice," and that is precisely what state regulation did in England and what it does everywhere. Herbert Spencer, in protesting against the Act, wrote: "Not only do its provisions make easy the establishment of charges against women by men who are placed under temptation to make them, but those men are guarded against penalties which attach in ordinary law to the making of false accusations."

Josephine Butler's work was "Social Service" and she was pre-eminently a Social Servant.

The Man Who Fed England. In our own country are men who through much tribulation are qualifying for canonization in future histories of our country. We are standing, however, too "close in" to appreciate the picture. We lack the perspective which time and the settling of the dust of present passion can alone supply. Therefore, that we may get a rounded conception of a saint, that is, a social servant—for most of the saints were social servants—we will drop back half a century or more and cross the sea again to John Bright in England.

John Bright's school days were very much like those of his great friend Cobden, and like those described by Dickens, but his biographer observes: "Comparing the schools in our days with those of the boyhood of Dickens, Cobden and Bright, we may boast that the masters and the food are certainly better. If the breed of scholars had proportionately improved we should be doing well."

His home life was what might have been expected in the house of a liberal Quaker. One anecdote of his father will suggest volumes about the moral tone of that home. A neigh-

bor's beast of burden had fallen on the highway and was badly injured. It was plain to the crowd that gathered that he would never be of service again. While they were compassionating the man who had met with this serious loss, old John Bright came along. He turned to the man who was protesting his sympathy most loudly and said: "I am sorry five pounds. How much art thou sorry?"

During Bright's early manhood the first Reform Bill was proposed and orators discussed it in the market place of Rochdale and elsewhere. A Dr. Kay was speaking one day and his passionate eloquence set the young listener on fire. The speaker concluded with the lines of Shelley:

"Rise like lions after slumber
In unvanquishable number!
Shake your chains to earth, like dew
Which in sleep had fallen on you!
Ye are many—they are few!"

When in 1839, after the death of Bright's wife, Cobden made his proposal that they should tour England together, arousing the people against the corn laws, these lines became to Bright a warcry: "Ye are many—they are few!" and with this slogan "he shook the fabric of privilege."

The parson, the farmer and the landlord were in control of the situation. In the long run repeal would benefit the farmer. The people really interested in repeal could not vote—that is, only one man in six could vote. The corn laws, however, were starving England.

John Bright and Cobden and Fox, however, believed in the force of public opinion. Every town in England was visited and meetings held. In many places they met with opposition which took the form of attempts to break up the meetings, but the people had no voice and these men became the voice of the people. Conditions were desperate. Men saw their wives working 12 to 16 hours a day in the factories; they saw their children driven in gangs to work in the fields; they saw both wives and children in the mines dragging coal cars through the dark as if they were animals. Long hours, wretched wages, high food prices all contributed to make conditions intolerable. The Chartist movement got under way and failed. The clamor for the franchise was, after all, less important than enough to eat, and Bright went on fighting the corn laws until he had the Anti-Corn Law League at his back, millions strong. In 1842 famine came with trade panic. Bright mounted a form in the Manchester Exchange one day and called upon the members to hold a meeting outside—meetings being forbidden inside. A bailiff pulled him roughly down but his voice had carried and the meeting was held in the square. Out of it grew the "Manchester School," which proved formidable to successive ministries until its aim was achieved.

As a sample of the activities of this league, 800 persons distributed 9,000,000 tracts attacking the corn laws throughout England. Bright proposed at one stage that Englishmen refuse to pay taxes and that a general strike be reported to coerce the legislature, unless it should come around. This sabotage was unnecessary. Bright was elected to Parliament for Manchester.

A line from the letter he wrote his sister when he took his seat should become the sub-

ject of meditation until its meaning is assimilated: "As I looked about upon these chosen men, it seemed to me that the great ones of the earth are not so very great after all. I felt as if I knew all about them, their schemes, their capacities and all."

"When saw we thee hungry and fed thee?" John Bright saw England hungry and fed England—by breaking the back of the privilege which was starving England. This is the present day method of multiplying the loaves and the fishes.

John Bright believed that the privilege of the franchise brought its attendant obligations and his life was lived to fulfill those obligations. He believed, in opposition to his religious sect, in the righteousness of political action. He believed, since social justice could only be obtained by political action, that it was a religious duty to be politically active.

To the true social servant opportunities for service open like a fan—beginning on the nearest problem his activities spread. With the repeal of the corn laws one task was finished, but the trained soldier of the people could not rest. He turned to Ireland and fought valiantly for the reforms which he believed were Ireland's due. Narrow bigots were abhorrent to him. The "No Popery" agitation which followed the harmless but tactless act of the Pope, and to offset which the Ecclesiastical Titles Act was passed, brought forth the flood of his scorn upon the fearful multitude which trembled at the possibility of a papal invasion of England. He said that the whole thing rested "on the fears of old women of both sexes." He could never sympathize with the Church of England clergy in their attitude on the Irish Church question and on the corn law question. It was a puzzle to him all his life how "people who can tell so much about the next world, should know so little about the present."

Perhaps his greatest service was involved in his steady and unfaltering opposition to the government at the time of the Crimean war. A Russian prince had raised the question of the status of the Greek Church under Turkish rule. Constantinople, secretly instigated by the British minister, rejected the overtures of Russia. France and England, Prussia and Austria met by representative in Vienna and drew up the "Vienna Note." They made certain conditions. Russia accepted the conditions. Turkey refused. England's duty, in the circumstances, was to force the Turk to submit or leave him to his own devices. Instead England declared war on Russia with France and Turkey.

Thanks to the press the war was popular in England. When a Conservative is unpopular he can retire to his club and scoff at the "mob." When a Tribune of the people opposes the people he is "naked to the blast." John Bright stood his ground. He was caricatured and vilified and finally lost his seat in Parliament—but he still stood his ground. In the end England came to realize that he was right. This gave him power and he used it to prevent England from going to war with France in '59 on behalf of Austria, with the Northern States in '62 on behalf of the Slave States, and with Germany in '64 on behalf of Denmark.

The letters of John Bright to Sumner were read in Lincoln's cabinet and had large influence in shaping the policy which averted war

with England. Through the influence of John Bright the hundreds of thousands of mill operatives—whose occupation was lost owing to the blockade of the Southern ports by the Northern navy—refused to favor a war with the North.

In the forties when the famine came, John Bright was not too proud—employer of labor as he was—to march from the north of England upon Parliament and shout his demands under its windows.

John Bright was a Christian with a passion for service. The same may be said of all social servants. Garrison, Gordon, Dorothea Lynde Dix, Elizabeth Fry, Ben Lindsey in Denver, and Mark Fagan in Newark, have all translated the hunger and thirst for righteousness into terms of modern political action.

What is Social Service? Perhaps the best answer is a concrete case again. Dorothea Lynde Dix was asked one Sunday by a Sunday School superintendent, if she would teach a class in a local asylum where both insane and the criminal were classed together and lodged together. She took the class that afternoon. What she saw stirred her as nothing else had ever done. She made some inquiries and found a surprising amount of both ignorance and indifference. She determined to answer her questions for herself and thoroughly.

At this time and all her life she was a frail little woman—but with an indomitable soul. It is said that she spent half her life in bed. If this be true she made marvelous use of the other half.

With a handbag and a note book she set out to visit every place in Massachusetts where the insane and the feeble-minded were confined. She went to every jail and prison and almshouse in the state. What she found was horrifying. She brought in her reports with names and dates and places and laid the matter before the legislature. She never called a public meeting in her life. She went to some man, who, after careful investigation, seemed to promise well for the bill she wanted introduced, and then lobbied for that bill until it was passed. When her work in Massachusetts was done she went to New Jersey. While that was pending she went to Pennsylvania and so on through the states, returning, as the exigencies of the case demanded, to the state where the bill was still under discussion and when she had covered the United States she started for England and carried on a similar campaign there with success. Then she went to the continent of Europe and visited Italy, Greece, Constantinople, Austria, Russia, Sweden, Denmark and Belgium and returned to the United States to finish her work here and die, a broken and aged woman, as a guest of honor at the Trenton Asylum for the Insane which was the first big institution of its kind her work had produced. This invalid had done a wonderful thing. She was the means of having more public money appropriated for charitable work than any man or woman before or since.

The point to remember is this. It began with a Sunday School lesson at a jail in her own town. When she started she did not know how far the work would carry her. She did the thing near at hand thoroughly and found as she advanced that more and more called for atten-

tion. Beginning as a social servant in her own town she became an international power.

This seems to afford a good receipt for making social servants: Take the task that offers near at hand. Study it, plan for betterment of conditions, work the plan, follow it when it spreads, be thorough, be earnest, don't give up until you succeed.

Social Service is not a new discovery. It is doing what Jesus told us to do in the only effective way possible under modern conditions. He said to the social servants of all time—

"Come ye blessed of my Father and inherit the kingdom prepared for you from the foundation of the world:

For I was hungry and you gave me meat:
I was thirsty and you gave me drink:
I was a stranger and you took me in:
Naked, and you clothed me:
I was sick and you visited me:
I was in prison and you came to me."

When Ben Lindsey recognized some of "these little ones" of whom Jesus spoke in the ragamuffin army of the Denver streets; when Jacob A. Riis tore down seven tenements with his pen in the slums of New York; when Jane Addams established Hull House in the nineteenth ward of Chicago, they were "keeping his commandments" in terms of modern life, in accord with modern conditions—and this is Social Service.

The Ladies' Aid Society which sends coal and groceries and makes clothes for the socially disfranchised family on Mill Street in Remoteville, U. S. A., and Mr. Hoover with his army of helpers who feed beleaguered Belgium are each and all social servants in varying ways and degrees. What Hoover has done for Belgium, Paul and his helpers did for the needy Jerusalem Christians.

Social Service is just the old Christian Service intelligently and adequately applied to modern conditions.

MOTHERS AND DAUGHTERS.

The Woman's Council of the Federated Churches of Cleveland sent out a program for the "Mothers and Daughters" banquets which were held in most of the city churches. The chosen colors are white and gold, so on the front page a golden square backed the little picture of the Alice Freeman Palmer Memorial tablet at Wellesley.

There were "Mother and Daughter" songs to be sung to old hymn tunes. At each table are two or more cathedral candles with a little Christmas candle at each plate. The lights in the room are turned low and young girls dressed in Grecian costume (one for each table) enter and light the cathedral candles and a "Hymn of the Lights" is sung. "The Portrait of a Worthy Woman" (Prov. 31) is printed in the program to be read responsively. The Spirit of Motherhood speaks to the daughters, then the mothers all stand and pledge themselves to the fulfillment of that ideal, and they light their candles at the cathedral candles.

Then the Spirit of Daughterhood speaks to the mothers, and the daughters stand and, after lighting their candles from the mothers' candles, they repeat together their pledge of devotion. The program ends with a song and a prayer together.

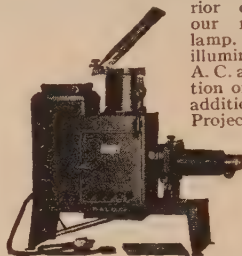
Some of the churches varied the program somewhat. At the Franklin Avenue Methodist Episcopal Church, after the meal, there was a speech by a Mother, one by a Daughter, and a little recitation by a little Granddaughter. Then the mother with the most daughters present, and the mother with the most generations of daughters, and daughters' daughters, were given bouquets.

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(U. S. Letters Patent No. 1,112,922) makes a perfect knife-like crease in 15 minutes. Complete pressing in 2 to 3 hours. A Creaser, Presser, Stretcher and Hanger combined in one. Protect your trousers—no more hot irons to make shiny "pants" and destroy the original fibre of the cloth. Use the HEATLESS method—first cost is the only cost. Weight 20 oz. Of finest waterproof manila fibre board, with heavily nickel-plated clamps of finest-tempered spring steel. This

Wonderful Money-Saver

—no operating cost—cuts out all tailor's bills and saves trousers. Trousers pressed while you sleep or travel. West Point Cadets all use Heatless method.

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The HEATLESS method—no scorching iron—makes your trousers look like new daily. Average cost 1c a month. Money back if you want it. That's fair, isn't it?

At Your Dealer's or—Mail the Coupon
One dealer sells 36,000. The country taken by storm—nothing like it since the safety razor. Dealers—write at once.

10 DAYS' FREE TRIAL GUARANTEED
Auto Vacuum Freezer Co., 34a W. Broadway, New York City (Trouser Press Dept.)

Enclosed find \$1, for which please send me postpaid one Lealey's HEATLESS Trouser Press. If at the end of 10 days I do not wish to keep it, I will return it to you and you will return my dollar.

Name.....

Address.....

(State whether slim or medium)

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

PERSONAL.

Rev. Dr. Fred B. Fisher has resigned as one of the secretaries of the Laymen's Missionary Movement to accept the executive leadership of a commission on the mass movement in India in connection with the Board of Foreign Missions of the Methodist Episcopal Church.

Rev. Paul Dwight Moody comes this month from the North Congregational Church, St. Johnsbury, Vt., to be the associate of Dr. Henry Sloane Coffin in the Madison Avenue Presbyterian Church, New York City. A son of D. L. Moody, a graduate of Yale, a pupil of Marcus Dods and A. B. Davidson, for some years literary adviser of a New York publisher, an experienced Bible teacher, a vigorous pastor and an accomplished preacher; earnest hopes will gather about the work Mr. Moody now undertakes.

China is planning on erecting a monument to the memory of John Hay, author of the policy of the open door. This monument to the former secretary of state will be a distinction that has never been accorded to any other foreigner. John Hay is regarded by the Chinese as one of the best friends that country has ever had.

Alexandre Ribot, who has become premier of France in this most critical period, is seventy-five years of age.

Rev. Worth M. Tippy has resigned the pastorate of the Madison Avenue Methodist Episcopal Church, New York City, to accept a position with the Federal Council as Secretary of Social Service. He was the highest salaried pastor in his denomination, and takes his new position at a sacrifice of \$4,000.

NEWS

The War College has worked out a system of national defense based upon "universal liability to military training and service," and this plan, complete in every detail, is now in the hands of Congress.

What Congress will do with it depends entirely upon public sentiment, and public sentiment depends entirely upon the extent to which the men and the women of America make careful, intelligent study of this tremendous question.

The scheme is simplicity itself.

Every American boy in his nineteenth year will be required to undergo eleven months of continuous training. The only exemptions apply to such individuals as are either mentally or physically unfit, or else are the sole support of dependent relatives.

In his twentieth and twenty-first years, the boy will be asked to return to the colors for fifteen days, in order that the country's machinery for mobilization may be tested annually and kept up at top speed.

At thirty-one, he passes on into the Unorganized Reserve, subject to war call until forty-five.—George Creel in Everybody's Magazine.

Because Lackawanna Presbytery last year took out a blanket policy of compensation insurance covering all its churches the family of Rev. John P. Edwards, killed in a railroad accident last December, will receive \$3,000. Under the policy negotiated by the presbytery all ministers, sextons, paid choirs, organists and others in the employ of the churches are covered. It is said this is the only policy of its sort in that part of the country.

Everything in the Presbyterian Church building at Grand Junction, Colo., was burned and the edifice was seriously damaged by a fire March 11. Methodists, Baptists, Lutherans, Disciples, Jews and Catholics have offered the use of their buildings to the congregation.—Continued.

A practical example of real union and federation and Christian friendliness.

The proposal to establish Confucianism as a state religion for China has again been before Parliament and failed by nine votes in five hundred and twenty-nine.

Two Christians of Kiangsi were delegated to visit Peking, a thirty-six hours' journey, to protest against the bill. It is a witness to the effectiveness of Christian missions that it is the converts, and not the missionaries, who are fighting this battle.

Five members of Parliament from their province introduced into Parliament the petition of Kiangsi Protestants, numbering 54,000, setting forth their objections:

1. A state religion is not conformable to the principles of a republican form of government.
2. It will be necessary to create an enormous item in the national budget in order to maintain a state religion.
3. A state religion is contrary to the clause which guarantees freedom of religion, provided in the Provisional Constitution.
4. A state religion will tend to cause religious controversies.
5. A state religion will tend to foster hostility between Christians and non-Christians.
6. In case of trouble it is bound to invite foreign interference.—The Christian Advocate.

Once In a Year And Half.

"It was only the other day our District Evangelist visited a village where the people are seeking the light," says Mott Keislar, of India. "After spending a long time with them she climbed into her cart to return to camp. The people surrounded her and, holding the horse by the bridle, said: 'We'll not let you go. Teach us some more.' She talked until away into the night. 'When will you come again?' they pleaded. Aye, there's the rub! When can we come again? If the missionaries engaged in evangelistic work in Muttra District should divide among themselves simply the villages where we have Christians, it would be possible to give each village a missionary visit only once in about a year and a half. And the work is growing all the time."—Missionary News.

As a first step toward the emancipation of the Jews in Russia, the new Russian government has removed all educational restrictions as to both schools and colleges. This means that Jews will be permitted to attend educational institutions on an equal footing with others.

Notwithstanding the immense agitation given the increased cost of foods, etc., the savings banks show the largest increase in savings accounts of the people that our country has ever known. This proves the public is receiving increased wages, salaries, savings, and revenues of all kinds, to more than offset the increased cost of living, else they would not be able to increase their savings.—W. B. Brenneman.

A certain pastor in Maine recently declined a call to another church where he would receive an increase of \$300 in his salary. There seemed to be no reason for his refusal except the fact that he believed his work was not yet done where he was and, hence, his duty clearly required that he should remain in his present field. We believe such cases are not infrequent; perhaps they are so numerous that it is hardly worth while to call attention to them, but there are a multitude of people who believe that the Christian ministry always hears the call of God to the larger salary. We see such expressions in the papers frequently and while as we have said we believe that the conscience of the Christian ministry is not purchasable it is nevertheless interesting to hear and record this specific case where duty stands before dollars.—Zion's Advocate.

Never since the siege of Jerusalem have the Jews suffered as today.

Since the opening of the war the armies of Germany and Russia have passed back and forth across Poland seven times, until it has become necessary for the inhabitants to live on the bark of trees and such food as can be found in the woods.

A population full of energy, resource and intellectual abilities, has been thrown into a condition of indescribable misery; and yet no nation has provided a larger portion of the fighting forces of the great war than the Jews. In Britain 23,000 Jews have joined the colors. In France over 18,000 are in the ranks; 400,000 are found in the Russian army, and even in Belgium 2,000 are fighting in the war; 3,167 Iron Crosses have been awarded to Jewish soldiers in the German ranks, while Austria-Hungary claims 180,000 fighting Jews, and an additional 20,000 are found in the Turkish army. This constitutes for the Jews the most terrible phase of civil war.

In the higher ranks of British political life the Jews are well represented. Five are in the cabinet. One is lord chief justice, five are in the house of lords, six are privy counsellors, sixteen are baronets, fourteen knights, and eighteen members of parliament.

In France before the war there were eight generals, fourteen colonels, twenty-one lieutenants, sixty-eight majors, and one hundred and seven captains.—Quoted in The Evangelical.

There are 17,022,879 Catholics in the United States proper, according to the official Catholic Directory. In our various "island possessions" are 8,413,257 Catholics.

Twenty-seven states of the Union have a Catholic population of 100,000 or over. New York has 2,962,971, Pennsylvania 1,865,000, Illinois 1,482,587, and Massachusetts 1,406,913.

In Buenos Ayres, a paper with a circulation of more than 100,000 has been publishing quotations from the Gospels, headed, "Christianity According to Christ." An educated man inquired the source of the quotations. Reply was given in an editorial under the title, "Are You a Christian? Have You Read the Gospels?" As a result, there has been a large increase in the sales of the Bible, with many copies of the Scriptures distributed among students in the University. In a few days' time one hundred letters were received by the American Bible Society ordering Bibles.—Baptist Commonwealth.

There are about 17,000 white Americans in the Canal Zone. Some ten thousand are civilian government employees. The rest are soldiers. Probably the civilian population will remain about the same and the number of soldiers be increased.

The government does not provide for religion, except that there are chaplains attached to the largest of the army posts and the great hospitals at Ancon and Colon Beach. The hospital chaplains, both Episcopalians, conduct the regular services of their church at these points.

Protestant self-support, however, on the Zone can be accomplished in one way only and that is by Protestant union and it has been so accomplished. Baptists, Disciples, Congregationalists, Lutherans, Methodists, Presbyterians, Protestant Episcopalians and members of the Dutch and German Reformed churches and others have united in the Union Church of the Canal Zone. The Southern Baptist Church is the only one which has established a distinctively denominational work.

The Union Church maintains regular preaching services with organized churches at five points: Balboa, Christobal, Gatun, Pedro and Miguel. It conducts Sunday Schools at two additional points, Ancon and Paraiso. It has also organized Sunday Schools at two military posts which are without chaplains and it assists in maintaining evening meetings at these points. This church should have help from home to build the five churches greatly needed.

The Baptist Missionary Society has just completed a survey of the Calumet region at the southern point of Lake Michigan and just over the line from the city limits of Chicago in Indiana. This section is physically a part of Chicago. It comprises Gary, Whiting, Hammond, East Chicago, Indiana Harbor in Indiana and also Burnham and Hegewisch in Illinois. Ninety per cent of all the foreign born in Indiana live

in this region. It is a manufacturing center grouped about the steel industry. Its industrial investment amounts to \$200,000,000. Eighty per cent of the voters are foreign born and four out of every seven children are born of foreign parents. The region has as many Poles as the whole state of Indiana and a third more Roumanians. There are in the region 22,000 voters, a gain of 300 per cent in seven years. There are more children in the public schools of East Chicago than in the public schools. The highest death rate of children under five years of age in America is in Indiana Harbor. The report states that the Americanization of the foreign residents is greatly aided by the sympathetic and helpful attitude of the resident native Americans.—Northwestern Christian Advocate.

TEMPERANCE.

The New York Tribune announces: For itself, the Tribune has decided it to be wise to refuse all liquor advertising, though New York state is not yet dry nor likely to become dry in many years. It commends that policy to other publications desirous of maintaining clean advertising columns and retaining the right of country-wide circulation.

Hidden away in a report in a Boston daily newspaper was a striking sentence, one of utmost significance. It read as follows:

"He suggested substituting schools for saloons in sections inhabited by foreigners."

The speaker was a Lithuanian and he had been addressing an important commission of the Massachusetts legislature. In these words, quoted quite casually in the report of the hearing, the Lithuanian pointed to one of the burning shames and most threatening phases of our American city life.

The Lithuanian speaker made an appeal as patriotic in its implications as any which has dropped from the lips of any American statesman in our history. For he struck at the very root of the most menacing evil in society and proposed as the substitute for it the school, the very bulwark of democratic civilization.

The very people who need protection most are the ones who, under the present system, receive it least. If there is any class especially able to resist the temptation of the saloon with all its vileness, it is not the poor, but the well-to-do, the comfortably-housed, the well-educated. The dive, the grog shop, have little temptation for these in comparison with its power over those who live in crowded tenements in poverty and under cheerless home conditions. Yet the saloon is not allowed in the so-called residential sections, while it is given free play for its iniquitous business in the tenement districts.

The Lithuanian leader spoke pure Americanism when he called for the elimination of the saloon from the sections of the city inhabited by the foreign-born, and the establishment of schools.

If the saloon must be permitted, the very last place for it to exist, from the standpoint of the best interests of state and nation, is in the sections where many of the non-English races are forced to live by economic circumstances. Wisdom has come out of Lithuania. Let the school house displace the saloon in the foreign sections.—Zion's Herald.

Springfield, Ill., has 220 saloons—one of them has just opened up for business on the site of the old Presbyterian Church where Lincoln used to worship.

Sunday Observation And Sunday Legislation.

By a decisive majority—158 to 67—the Massachusetts House of Representatives has put itself on record as against the proposed modification of existing legislature whereby amateur games and sports would be permissible Sunday afternoon. The vote probably interprets correctly the prevailing attitude of conservative people throughout the state, especially in country districts, with regard to letting down the legal barriers that now make such forms of Sabbath recreation unlawful. Some who voted with the majority undoubtedly would not object to baseball under certain restrictions in certain places on Sunday afternoon, but, fearful lest permission of this sort might be followed by greater encroachments on Sunday, they declined to endorse any entering wedge.

Now that the issue is settled for the present, it seems to us desirable for those who opposed any change in the law to seek to make it apply uniformly to rich and poor alike and to exercise similar zeal to that which they have displayed in preventing a change of the law in following up its transgressors, who may now be seen on many golf fields all day Sunday. Simply to legislate against a supposed evil and then to take no steps to bring to book open violators of it is to connive at lawlessness on the one hand and to increase popular restlessness and discontent on the other hand. Those who vote for a law or agitate in its behalf are under equal obligation to do all in their power to see that it operates uniformly.

Another obligation resting upon all true friends of Sunday, whatever their views on this particular piece of legislation, is to ascertain how Sunday afternoon is spent by the rank and file of the populace. What are the men and women who came from Southern Europe, what are those who dwell in crowded tenement districts, what are the young men from the country who have made no social connections in the city doing with their spare time on Sunday afternoon? Is it true or is it not true that many at present give themselves to unprofitable and evil pastimes, and, if that is the fact, what can we do to remedy the situation? They as well as the people who go automobiling are entitled to some form of recreation on Sunday. What shall it be? Can we help them to a higher level of enjoyment? No Christian man can use his Sunday afternoon to greater advantage than to put himself in sympathetic contact with groups of young men whom he may influence toward better things.—The Congregationalist.

The Bible has been designated by the Department of Labor as one of the books to be used in the literacy test for aliens under the new immigration law recently enacted by Congress. Passages will be selected from the Bible in more than one hundred languages and dialects. The reason for the use of the Bible in such literacy tests is not because the Bible is the Word of God, but because it is now the only book translated into virtually every language in the world. The Department gives this fact as its reason for the selection of the Bible and adds: "Translations of the Bible were made by eminent scholars, and what is more to the point, the translating was done by men whose purpose it was to put the Bible in such simple and idiomatic expressions in the various foreign languages as would make it possible for the common people of foreign countries to grasp the meaning readily and thoroughly."—Christian Observer.

A department store in Philadelphia owned by Jews had a Roman Catholic manager who declined to have anything to do with the store meetings arranged for before the "Billy Sunday meetings." But the girls from the ribbon counter became interested in a meeting in another store and asked the manager for a meeting in their own store, which he promptly granted. Later there were 4,500 seats reserved at the tabernacle for this one establishment. The firm served supper downtown and went in a body, the manager at the head. The firm hired a regular Bible teacher, and now after two years 1,400 girls in the institution are regularly studying the Bible.

A letter recently written by this Roman Catholic manager to a New York firm that had asked his opinion about the advisability of opening the New York store to the meetings, said: "For twenty years we tried every scientific means to solve certain problems of managing our sales force, but in the two years of the Bible study and religious meetings we have solved more problems than in the twenty years previous. From a business standpoint we consider the meetings a success."—Northwestern Christian Advocate.

How An Indian Becomes a Citizen.

The annual report of the Department of the Interior relieves the dullness of its statistics by an account of the picturesque ceremonial that is followed when a native Indian is released from the paternal care of the Indian Bureau and admitted to the full responsibilities of American citizenship: The representative of the Department, calling upon him by his Indian name,

hands him a bow and arrow, and instructs him to shoot the arrow. When he has shot it, he is told: "You have shot your last arrow. That means that you are no longer to live the life of an Indian. You are from this day forward to live the life of a white man. But you may keep that arrow. It will be to you a symbol of your noble race and of the pride you feel that you come from the first of all Americans." The new citizen is then addressed by the white name he is henceforth to bear, and is asked to take hold of the handles of a plough. This act is interpreted to him as signifying that the white man lives by work. A purse is next given to him as a reminder that the money granted from labor must be wisely kept, and lastly, there is put into his hands "the flag of a hundred million free men and women of whom you are now one." He repeats a promise to be faithful to the requirements of American citizenship, and there is placed upon his breast the badge of his new status.—Christian Work.

If you are old enough, you may have read at the time of its publication this criticism of a certain address of a certain president of the United States:

"We pass over the silly remarks of the President; for the credit of the nation we are willing that the veil of oblivion shall be dropped over them and that they shall no more be repeated or thought of."

They have been repeated and thought of, however, in spite of the considerate attempt of this influential newspaper to hide their silliness behind the veil of oblivion. They have been mentioned a number of times since, and apparently are likely still to emerge occasionally from behind the veil of oblivion.

The newspaper we have quoted is the Harrisburg Patriot and Union, and the date is November 24, 1863. The comment quoted was on the address delivered a few days before at Gettysburg by Abraham Lincoln.

There is danger that other speeches will be as greatly misjudged.

Maybe you have commented as unjustly as this on sermons delivered by your own minister.—The Advance.

The Irony of Fate.

As he was eating his New Year's dinner, Mr. John N. Roach, Sr., of Poughkeepsie, N. Y., struck something hard with his teeth. It was not a bone, as might be expected, but a pearl—a real pearl of commercial value. He learned from experts that the stone was worth \$1,000. He gave it as a present to his daughter. There is the story of a man in lower New York, a professional oyster-opener, who watched every shell he opened for forty years for a pearl that would make him rich, and never found one. And here is a man not hunting jewels who finds one in his dinner.—The Christian Herald.

Some Things Worth Dying For.

Jesus held that some things are worth dying for. He might easily have run away and escaped death if he had been willing to save his life by the betrayal of his cause. His cause was his life; it was the joy set before him; for it, he endured the cross and despised the shame. What he held as truth for himself, he holds as truth for his disciples.

There are some things worth dying for. Among these are the sanctity of womanhood, the safety of children, the security of the things essential to man's life, the integrity of the state, the majesty of righteousness, the honor and freedom of the United States of America. If these precious things can be secured by wise delay, by moral power alone, let us lift our hearts in thanksgiving to the Highest; if moral power is finally set at naught, let the aggressor meet the invincible defender of the humanity of the nation and the humanity of the world.—George A. Gordon.

Jesus recognized the necessity of government; he recognized therefore the further necessity of physical force to protect society against the enemies within its bounds; he recognized therefore the ultimate necessity when all other ways and means had failed, as a last woful resort, the appeal to arms in a purely defensive warfare against the enemies of society, and for maintaining in being the sovereign achievements of civilized and Christianized men.

The disciples of Jesus, while slow to accept the challenge of brute power, cannot allow themselves and their cause to be crushed out of the world by barbarian man. There is no contradiction in the behavior of the peace-loving men who formed Cromwell's Ironsides, when before going into battle they sang, "Let God arise, let his enemies be scattered." The cause of Cromwell and his army was the freedom of England from the mendacity and intolerable tyranny of the King. There is nothing un-Christian, as a last resort, to refuse to allow the worst men to degrade the best. A noble comprehensiveness will find all the precepts of Jesus harmonious with one another when the troubled environment of man is seen steadily and seen whole.—George A. Gordon.

We notice an increasing disposition on the part of churches and ministers to utilize the advertising columns of local papers. The idea is being fostered by publicity agents, and finds cordial co-operation in the case of a good many ministers. Of course, in such matters much depends upon the style and tone of the advertisement. The churches should never be made to appear in the guise of supplicants for popular favor and support. Certain advertisements blend in right proportion the elements of attractiveness and dignity. Here is one in a Waltham (Mass.) paper:

The biggest mistake of your life is in thinking that anything in the world is so important as getting right with God. Are you making this mistake? If so, you ought not to do it any longer. No church of any kind and no real friend but would say you are wrong.

There is no person living but could afford to drop everything we count worth while and first get right with God at any cost. Success gained by neglecting this first thing has always turned out to be a failure, and it will be so with you.

The minister of the First Congregational Church will preach on this subject tomorrow, at 10:30 a. m. The church is on Main street, opposite the new Public Library, and its congregation will be glad to have you come.

Don't neglect or defy the sure truths of the simple gospel. They are just as necessary as fresh air and food and sleep. Failure to hear and heed the word of God always makes life hard.—The Congregationalist.

The following appeal comes to us from the Federal Council of the churches of Christ in America to the Protestant pastors of the United States:

The American Red Cross, of which the President of the United States is president, is appealing for 1,000,000 members. Japan has 1,800,000 Red Cross members; Germany, 1,400,000; France, England and Russia, more than a million each; the United States, only 300,000.

The American Red Cross has assisted the wounded and the suffering of all the nations at war; it is prepared for great calamities of fire, flood, earthquake and contagion; it would be sadly necessary should the United States be drawn into the war.

There are 207,000 Protestant churches and 125,000 ministers in the United States. We alone can furnish this great popular membership within a month, if pastors will present it to their congregations, and if they will appoint a Red Cross committee to secure a few members for each church and to look after these members year by year. Every pastor should himself be a member of the Red Cross.

Memberships are: Annual, \$1.00; Subscribing, \$2.00 (entitles one to the Red Cross Magazine); Sustaining, \$10.00; Life, \$25.00; Patron, \$100.00.

Names with addresses, name of church and money, should be sent to the American Red Cross, Washington, D. C. Checks and money orders should be made payable to American Red Cross. The Red Cross will supply subscription blanks and envelopes for mailing to the Red Cross when desired.

Signed for the Federal Council.

FRANK MASON NORTH,

President.

CHARLES S. MACFARLAND,

General Secretary.

WORTH M. TIPPY,

Executive Secretary of the Commission on the Church and Social Service.

SUPPORT THE CHURCH IF YOU ARE A PATRIOT.

ST. PAUL'S CHURCH,

Evansville, Ind.

Holy Week, 1917.

Dear Friends:

Once the great Mendelssohn was playing St. Paul's Cathedral organ in London. The congregation listened in rapture. The mighty organ pealed; the wonderful composer was himself carried away with the music. Suddenly the music ceased. The boy at the bellows had stopped working!

Today the world is in crisis. Our own nation is in the war. The Church of Jesus Christ is the only organ whose music lifts the hearts of men out of chaos into unison of feeling and harmony of spirit. Now is the time for the church to throw on her full power. The world needs it. We need it.

Your rector hopes that every member of the congregation will seek a recharging of spiritual power on Easter Day.

Your Wardens and Vestry beg to remind you that we as a parish are at the close of our financial year.

Our Easter offering will be an expression of our interest in Christ and His Church and an offering of our service to Him, who gives the world its Easter peace and Easter joy.

We are in need of Seven Hundred Dollars to meet our current expenses and confidently trust that at such a time as this every member will do his best.

Our Easter offering is the boy at the bellows who keeps the great organ going.

Wishing you all a blessed Easter, we are, on behalf of the Rector, Wardens and Vestry,

Faithfully yours,

ALBERT LEONARD MURRAY, Rector.

BENJ. B. WRIGHT, Sec'y.

Magazine Articles of Value to Ministers

The Century, April. 35 cents.

What Shall England Do? Arthur Gleason. Can We Defend the Panama Canal? By a Naval Expert.

The German American: Confessions of a Hyphenate, Walter V. Woelhlke. His Present Duty, Kuno Francke.

The World Outlook, April. 15 cents.

An "Unknown Panama" number.

The Atlantic Monthly, April. 35 cents.

The United States and the League of Peace, H. N. Brailsford.

Education as a Mental Discipline, Abraham Flexner.

Democracy and Diplomacy, Arthur Bullard.

The Army Ants "Somewhere in the Jungle," William Beebe.

The American Magazine, April. 15 cents.

My Silent Partner, ———.

Are You a Square Peg In a Round Hole? Herman Schneider.

Harper's Magazine, April. 35 cents.

The Safe and Useful Aeroplane, Burton J. Hendrick.

My Plunge Into the Slums, M. E. Ravage.

Everybody's Magazine, April. 15 cents.

New Men for Old, Lillian Erskine and Treadwell Cleveland, Jr.

The Censor's Blue Pencil, William G. Shepherd.

Munsey's Magazine, April. 10 cents.

A Forest Tragedy, Samuel T. Dana of U. S. Forest Service.

Discoveries and Inventions, Brander Matthews.

Scribner's Magazine, April. 25 cents.

The Basis for National Military Training, Henry L. Stimson.

Old Mexico and New In Queretaro, John L. Silliman, U. S. Consul.

The World's Work, April. 25 cents.

The Romance of Seeds, Adolph Kruhm.

America Owns Itself at Last, Albert W. Atwood.

PRAYER MEETING DEPARTMENT

The Mid-Week Service.

The law contains no command to pray. Praying is so natural to man that there was no necessity for any precept to enforce this, the fundamental expression of the true relation to God.—Franz Delitzsch.

I. THE AGE OF BETTER THINGS. A Glimpse of the Epistle to the Hebrews. Expository Notes.

This writer is endeavoring to show the superiority of Christ and his gospel and worship to all others. The supreme authority of the Christian gospel is proven by its superiority to the Jewish law, the loftiest religion then known.

Jesus Christ is greater than the prophets—through whom God once spake to man—greater even than the angels, in his personal dignity as son and heir of God, and as the creator and redeemer of the world. He is greater than Moses, for though Moses was indeed a most faithful servant, yet Jesus Christ is a son. (Chap. 3.) He is a greater high priest than Aaron or any of his successors, for though, like Aaron, he could sympathize with human infirmities and temptations, yet, unlike Aaron, he was without sin. (Chap. 5.)

Christ is better than the angels, better than Moses, than Joshua, better than Abraham, better than the Hebrew high priests. He has brought to us a better covenant, a better temple, better sacrifices, a better and more abiding possession, a better hope and a better promise of a better country. (Chaps. 9-11.)

In the eleventh chapter the writer reminds his Jewish brethren how their heroes of old let go of the seen that they might grasp the unseen. He then exhorts them to stand bravely and openly for Jesus, who is thus proven worthy of their supreme confidence.

"As Jesus was led forth in ignominy outside the walls of Jerusalem, bearing his cross, so the time is come for those believing Jews, who have cherished till now the bond of oneness with the Jewish nation and religion, to break with a bond which threatens to lead them to their ruin. This writer says to these Christian Jews: 'Break loose from Judaism. Be wholly His who is better to you than the angels, better than Moses or Joshua, better than Aaron and his priesthood. Be all for Jesus, in whom you possess the eternal reality of all the good things of which Judaism offers you only the shadow.'—Godelt.

Plan for Our Meeting.

Make this a book-study meeting. With Bibles in hand let those present hunt the word "better," through the chapters of Hebrews and find out in what ways Christ is presented as superior. Then let the pastor show that as Christ and his gospel were so superior to Moses and Judaism, the loftiest teacher and the purest worship then known, so now Christ and Christianity are easily superior to any of the modern misleading teachers, leaders, "pastors" and their fallacious "isms" and "churches."

II. GOD'S ARITHMETIC.

John 6:1-14; 1 Kings 17:8-16.

Expository Notes.

Dr. Deems of New York, writing about this miracle under the suggestive title, "The Arithmetic of God," said:

"To human sight it was thus:

One person, a lad;

Five small barley cakes;

Plus two very small fishes;

Five thousand men, plus women, plus children.

"That was the human proportion—man's arithmetic.

"But there was another factor added to one side of this proportion that entirely changed it. A lad, five loaves and two fishes are certainly in themselves inadequate for five thousand men with women and children; but these, plus the Son of God, are sufficient to feed the world.

"The widow of Zarephath had a similar case of discouraging human arithmetic—a handful of meal and a little oil on the one hand, and herself and famishing son and the prophet asking to be fed, on the other. But the little oil and meal plus the Word of the Lord were sufficient for many days. God's arithmetic is still in use in the school of faith."

There is an old story about a saint named Theresa who wanted to build an orphanage. She had only three shillings. But she brought them to the altar and said:

"With three shillings Theresa can do nothing, but with God and three shillings, there is nothing Theresa cannot do."

The orphanage was built. The poor blundering disciples counted the loaves, but left out the Lord.

When Bishop Thoburn came back on his first furlough from India, he was asked by a worldly wise man:

"Are you not attempting the impossible? Heathen population is increasing much faster than Christian conversion. It is like trying to empty the ocean with a teaspoon."

That bishop has lived to baptize a thousand converts in a day.

To overlook infinite power pledged for our help is to be powerless and ineffective in Christian work.—New Century Teachers' Monthly.

Philip casts his eye over the multitude, makes a rapid calculation, and concludes, "Two hundred shillings' worth of bread would scarce furnish each a mouthful." He was a practical man; a man of figures who believed in what could be put into tables and statistics. And he left out one element in his calculation, and that was Jesus Christ. The audacity of a faith that expects great things, is wiser than the creeping common sense that forgets that we have an Almighty Helper at our side.—McLaren.

Modern Instances.

On a certain occasion, when dining at a lady's house in Regent's Park with the late Dr. Brock, Mr. Spurgeon remarked that £2,000 had to be forthcoming for his builder tomorrow, and, though nothing was in hand, the money would be paid at ten o'clock. "I wish you would not say that," Dr. Brock replied; but immediately after, while they were still at the table, a telegram came to say that A. B. had just left £2,000 for the Orphanage; and then, confessing that he had never seen anything like that, the doctor called upon all to put down their knives and forks and return thanks to God. They never knew who A. B. was, nor whence he came.

Dr. Barnardo had a Newsboys' Home in London conducted on the plan of the famous orphanages of George Muller.

On one occasion Dr. Barnardo had been unexpectedly called upon to pay £500 on a mortgage, foreclosure being threatened unless the amount were forthcoming. On his way to plead that the payment might be deferred, a military-looking man came down the steps of a club in Pall Mall and asked him if his name were not Barnardo. On finding it was the man said that a brother officer in London had entrusted him with a packet for him. "I opened it," said Dr. Barnardo subsequently, "in his presence. Imagine my astonishment and delight when I found in it a bank draft for £650. Need I say I went at once to the office of the solicitors, not to postpone the payment, but to make it, and then I returned with a grateful heart to discharge the liabilities that had arisen within the past three weeks of short supplies." At another period of "almost unexampled necessity," Dr. Barnardo received from a correspondent in China, who asked that it should be acknowledged simply as from "A Little Brother," a donation of £1,000.

Miss Dickerson, of the Methodist Episcopal Girls' School, in Hakodate, Japan, saw the

water supply growing less daily, and in the fall appealed to the Board in New York for help. There was no money on hand, and nothing could be done. Miss Dickinson inquired the cost of putting down an artesian well, but found the expense too great to be undertaken. On the evening of December 31, when the water was almost exhausted, the teachers and the older pupils met to pray for water, though they had no idea how their prayer was to be answered. A couple of days later a letter was received in the New York office which ran something like this: "Philadelphia, January 1. It is six o'clock in the morning of New Year's Day. All the other members of the family are asleep, but I was wakened with a strange impression that some one, somewhere, is in need of money which the Lord wants me to supply." Enclosed was a check for an amount which covered the cost of the artesian well and the piping of the water into the school buildings.

But notice, the "Lord's arithmetic" is not to be used by anyone but those earnest in his service. It is not for the help of the indolent or the indifferent. And the Lord's power is added where men have come to the end of their efforts and resources.

Plan for Our Meeting.

Ask two "teen age" boys to read the two selections of Scripture. Call upon the older persons to give incidents from their own experience or reading concerning life plus God. Let the pastor conclude with a talk upon the topic, its extent and limitations.

III. ONE THING.

Josh. 23:14; Psa. 27:4; John 9:25; Phil. 3:13.

Expository Notes.

Josh. 23:14. After Israel had become established in Canaan, and Joshua, their general, had grown old, he called the elders of Israel together to give to them his last advice. He invites them to look back upon their entrance to the promised land and to recall the aid which Jehovah has given them to conquer the land. Then he triumphantly appeals to their own knowledge to confirm his statement that all of Jehovah's promises to them have been kept. He shouts exultantly, "Not one thing hath failed."

Psa. 27:4. The psalmist is thinking of the perils of his life past and present. Even through his apparent confidence we see that he has cause for fear. "The very refusal to be afraid glances sideways, at outstanding causes for fear." His names for Jehovah, Light, Salvation, Stronghold, speak eloquently of surrounding darkness, danger, and pursuing foes. But he is sure of the power of Jehovah to protect him.

In oriental life when a pursued fugitive runs to the tent of the desert chieftain and appeals for shelter, it is given and all the power of the sheik is at his disposal for protection. So the psalmist desires but one thing—that he may be the guest and friend of Jehovah all the remainder of his life. For then he will have the powerful protection of Jehovah all his days, and that "one thing" is all-inclusive.

John 9:25. The erstwhile blind beggar refuses to be disconcerted by the suggestions of the Pharisees that his benefactor was some evil trickster. He plants himself on the bedrock of personal experience, and is not to be moved. He was blind, now he sees—that is not to be controverted, or minimized or explained away. "This one thing I know!" The supreme evidence is personal consciousness.

Phil. 3:13. Paul has been giving the Philip-pians an account of the revolution which had overturned his whole scheme of life, how he had willingly lost all those things of which he had once been proud. Turning to the future, he admits he has not yet reached his new aim, but adds, "This one thing I do;" ignoring the past, he would press forward, like a runner in the Grecian races, to the goal. Like the psalmist, he concentrates his thoughts and his energies on one thing.

The "one thing" has meant gratitude, it has meant protection, it has meant experience, it means action. The past should be a guide-post to the future. An experience that does not lead to high resolve and mighty endeavor, is wasted and useless.

Plan for Our Meeting.

Ask four boys of one Sunday School class to recite from memory the four verses indicated.

Topics for discussion.—The "one thing" for which we are grateful. The "one thing," the supreme thing, of our experience. The "one thing" of our resolve and aim.

Thoughts on the Theme.

"This one thing I do," says the Apostle. This aim is in view in all circumstances and arrangements. All occupations of life, except only sin, are consistent with this highest aim. It needs not that we should seek any remote or cloistered life, nor sheer off any legitimate and common interests and occupations, but in them all we may be seeking for the one thing, the molding of our characters into the shapes that are pleasing to Him. "One thing have I desired of the Lord—that I may dwell in the house of the Lord all the days of my life," whosoever the outward days of my life may be passed. * * * If we are to advance, we must gather ourselves together and put a point upon our lives by compaction and concentration of effort and energy on the one purpose. The conquering word is, "This one thing I do."—McLaren.

IV. THE LORD OF HOSTS.

The Song of Moses and Miriam.

Ex. 15:1-21.

The Battle Hymn of the Republic.

Expository Notes.

After the deliverance from the Egyptians and the Red Sea, Moses expressed the gratitude of the Israelites in an exultant song. This was sung by the people with an answering refrain led by Miriam. Prof. Newhall makes five stanzas of the poem, with the chorus (v. 21) sung after each stanza.

1. The Glory of Jehovah, vs. 1-5.
2. Apostrophe to Jehovah, vs. 6-8.
3. Triumph Over the Enemy, vs. 9, 10.
4. Triumph Over Heathen Gods, vs. 11-13.
5. Future Triumph, vs. 14-18.

The poem comes out of a sense of gratitude. Jehovah has wrought wonderfully for them. From gratitude springs trust. Now they confidently expect a triumphant entrance into the Holy Land, for from the past they infer the future.

Battle Hymn of the Republic.

Mrs. Julia Ward Howe made a visit to the camp of the army of the North on the banks of the Potomac in the first year of the Civil War. She returned to her hotel in Washington with her mind occupied by the visions of the strange sights she had seen. Awakening at early dawn, these visions marshalled themselves into long lines "which promised to suit the measure of the 'John Brown' melody." At last she got up, jotted down the words in the dim light, and went back to sleep.

Soldiers in camp lightened the dull days with jokes and rollicking songs. A jocular question as to what John Brown was doing one day brought a prompt retort, "Marching on!" "Oh! John Brown's underground!" cried another. At last one with a sense of rhythm sang out to an old Methodist revival tune, "John Brown's body lies a molding in the ground." The revival tune had a chorus of

"Glory, glory hallelujah,

Forever, ever more."

For the last line was soon substituted the now familiar words "His soul goes marching on." This chorus spread like wildfire until every camp resounded with its strains. At last Mrs. Howe gave the melody "a poem that made its rusticity sublime," and the Battle Hymn of the Republic began a career that promises to run till battle hymns cease to be sung. (See page 714.)

While Chaplain McCabe was in Libby Prison, one day in July, 1863, a Richmond paper smuggled into the prison brought news of the defeat of Meade of Gettysburg and the repulse of Grant at Vicksburg. An awful gloom settled upon the prisoners. Many cried like children. Then a friendly negro slipped in a later edition of the paper, which was given to Chaplain McCabe. He saw that the opposite of the first story was true and sprang on a box and began to read: "Grant has captured Vicksburg and Meade has defeated Lee at Gettysburg." The sudden revulsion of feeling sent the soldier boys crazy with joy. In the midst of the excitement Chaplain McCabe struck up, "Mine eyes have seen the glory of the coming of the Lord,"

(Continued on page 759)

ILLUSTRATIVE DEPARTMENT

A SERMON WITHOUT ILLUSTRATIONS IS LIKE A HOUSE WITHOUT WINDOWS

TIDINGS OF THE KINGDOM.

Alike in Death.

Eccl. 2:14.

(514)

The ritual used for the burial of the late Emperor Francis Joseph included at least one ceremony significant of the "vain pomp and glory of this present world." At the entrance to the burial vault the funeral procession was halted by a voice from within sending forth the challenge: "Who is there?" The reply was made: "His Most Serene Majesty, the Emperor, Francis Joseph." The challenger replied, "I know him not." In answer to a second challenge the reply was made: "The Emperor of Austria and Apostolic King of Hungary is outside." Again the challenger answered, "I know him not." When the voice from within asked the third time who was demanding admission, the master of ceremonies replied: "A sinful man, our brother, Francis Joseph." Then it was that the portals opened and the procession entered.—St. Louis Christian Advocate.

The Living One.

Rev. 1:17-18.

(515)

A converted Turk was arrested for reading the Bible and Christian books. As sentence was about to be passed upon him, he asked permission to ask a question. The request being granted, he said, "I am traveling; I come to a place where the road branches off in two ways; I look around for some direction and discover two men; one is dead, the other is alive. Which of the two am I to ask for advice, the dead or the living?" "The living, of course," was the answer. "Well," he added, "why require me to go to Mahomet, who is dead, instead of to Christ, who is alive?" So telling was the point made that he was allowed to go.

When the first missionaries went to Japan, a young Japanese who wanted to learn English was given the Gospel of John to translate into his native tongue. In a short time he became very restless and agitated. At last he burst out with the question, "Who is this man about whom I have been reading, this Jesus? You call him a man, but he must be God."

God.

(516)

In her lesson one day a young Japanese came to the word "Creator," but did not know its meaning. Turning to the dictionary, she read: "Creator, one who creates; a name given to God, who made all things."

A startling thought to her, for she had never heard of such a God. She looked at the stars and said, "God must have made all these stars." The sun and even the trees suggested the thought, God made them.

She went to the temple and looked at the image of Buddha, and she said to herself, "It was not you, Buddha, for I never heard you made anything."

When she went to Tokyo an old woman in the same house said to her: "Tasshee, I am going to a meeting; come with me."

"What meeting?"

"A meeting to hear about God."

"Oh, no," said Tasshee, "I do not want any of your gods. I have a God of my own, if I only knew where he is."

Tasshee, however, went to the meeting. The missionary opened the Bible and read: "In the beginning God created the heavens and the earth." Tasshee was startled. "Why," she said, "this is the God I am looking for," and she became so agitated that she could hardly keep her seat, and so eager was she to put the question, "Where is he?"

When the meeting was over, she rushed to the missionary and said, "Tell me, where is this God that made the heaven and the earth?" Her desire was met by proper instruction.

She came to the next meeting and heard, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Here again Tasshee was startled. A God of love! Her gods were gods of hate, of revenge, of anger. This God gave his Son. All the gods she had ever heard of never gave anything; the people had to give them offerings.

Tasshee is now a Christian teacher, telling others of a God who spared not his only son, but gave him up for us all.—Church at Home and Abroad.

Like Jesus.

Gal. 2:20.

(517)

A lady missionary in India, on one of her tours, came upon a village of natives who were unusually friendly in their treatment of her. She explained the life of Christ to them, telling them he was the poor man's friend, that he used to eat with common people, and heal their sick, that little children ran after him and climbed upon his knees as he sat in their houses. Suddenly she was interrupted by a native who said: "Miss Sahib, we know him well. He lived here for years." It turned out that an old man belonging to a distant mission had once lived in that far-away village. Do others recognize Jesus in your life and mine?—Exchange.

Brotherhood.

Matt. 20:28.

(518)

In the plant of the Illinois Steel Company, at South Chicago, Sheldon Lacey saw a valve break, releasing deadly poison gas into the room. To hold the valve and stop the gas until the flow could be checked would mean fearful peril, and it might mean death. The men were foreigners, united in the brotherhood of hard labor. Lacey thought like lightning. This was his task. "Get out, boys!" he yelled.

"I'll hold it back awhile." The men ran. Lacey reached the valve, but the loose connections let the deadly gas upon him. He and the valve base fell together. Then Pietro Monciloichi, his "Dago" partner, ran back. He dragged Lacey half-way to the door; then they went into a heap. Four others lugged the two men into the fresh air and collapsed.

A few hours later both Lacey and Monciloichi died in the company hospital.

Now, this is brotherhood, overleaping every selfish interest, defying custom, and race, and rank, and creed, and realizing itself in those immortal heroisms that free us all from the charge of bondage to low aims in life's supreme moments.

Such an expression of a brotherhood that is stronger than death and leaps differences of race is noble and heroic. So the Son of Man came to minister, and to give his life a ransom for many.

Calling to Worship and Service. (519) Psa. 100.

A gentleman from Boston, visiting the Baptist missions in Burmah some thirty years ago, noticed that a certain seminary chapel was using a gong to call people to worship. He suggested to some Boston friends the idea of making the gift of a bell to the Karen Seminary, which was done. Having more money than was needed for the bell, they added a weather-vane in the form of a fish, chosen because of its ecclesiastical symbolism, the Greek word for fish containing the initial letters of the words, Jesus Christ, Son of God. Saviour. This seemed especially appropriate for an institution for training youth to be "fishers of men."

In harmony with the vane over the roof is the motto in Karen on the inside walls of the chapel, read by the young men as they leave the place of worship,

He that winneth souls is wise;
Follow me, and I will make you fishers of men.

On the opposite wall over the pulpit platform are the words to be read during worship,

My house shall be called a house of prayer;
Open thou my lips and my mouth shall show
forth thy praise.

The young men are thus reminded of worship as they enter the chapel, and of work as they leave it at the close of the service.—Watchman-Examiner.

"Impedimenta." (520) Heb. 12:1.

A train on the Lehigh Valley and another on the New York Central, each having the same locomotive power and the same number of coaches, were racing from Niagara Falls to Tonawanda. For a few miles they ran fender and fender. The passengers enjoyed the sensation, and finally became as excited as folks at a baseball game. Handkerchiefs were waved and fists shaken. The conductor on the Lehigh train came through one of the coaches and said: "They'll win, I'm afraid, for they have

a lighter load." A passenger answered: "How so?" The conductor answered: "Well, one of our cars is a baggage car, chock full of Canadian trunks and satchels, and that fact will beat us in the next two miles." So it did. The New York Central train swept into the Tonawanda yards triumphant. Too much baggage lost the race.

The Latin word for the baggage of an army was "impedimenta." Many people carry too many things for progress, too many possessions, too many pleasures, too much work, efforts in too many directions, too many societies, etc. They need not be wicked things; it is only that there are too many of them. They are "impedimenta"—hindrances. So the author of Hebrews suggests that we must lay aside every weight if we would successfully run the race.

Witnessing. (521) Jas. 1:12.

Miss Havergal tells of going away to a boarding school shortly after she joined the church. When she entered the school she found that she was the only Christian among one hundred girls. Her first feeling was that she could not confess Christ before gay and worldly companions. Then the thought came, "I am the only one He has here." The thought strengthened, and she was rewarded for her courage.—Sunday School Chronicle.

Worker With God. (522) 1 Cor. 3:9.

How much does it take to raise a crop of wheat? Every one familiar with agriculture knows that a good deal of energy must be expended one way or another. However, the scientists come along and tell us that "the farmer's toil is five per cent of the energy expended in producing a crop of wheat; the other ninety-five per cent is the universe taking advantage of the chance which the farmer gave it!" After all, then, the farmer in his field, not less than in his church, is a "worker" together with God—and most of the work is accomplished by the Omnipotent Arm.

Good Cheer. (523) Acts 28:22.

A minister had sealed a letter to a friend when he bethought himself that he had forgotten to add a cheerful message, and so he wrote on the outside of the envelope, "Be of good cheer, brother." When the man received the letter, he found that the postoffice authorities had stamped against the word of counsel, this intimation, "Contrary to regulations." Many Christians read this word of Paul's as if it were, "Be of good cheer, brother—contrary to regulations!" The Christian may be of good cheer even on board of a ship drifting before the fury of the storm, for he is in the keeping of Him who holds the winds and seas in his hand.—Record of Christian Work.

Work and Trust. (524) Psa. 37:3 f. c.

A railway tunnel was being constructed in England. The roof caved in by reason of a premature explosion. A number of workmen were

entombed. For nearly twenty-four hours these laborers kept on with their work, on the advice of one of their company who said: "Well, chaps, they will be after us soon, but we as well do what we can to meet them on the way." Under that stimulus they labored, forgetful of their plight, and were in good condition when they were finally rescued.

Slow but Sure. (525)

2 Pet. 3:8.

One time Carlyle and Bishop Wilberforce were walking together and speaking of the death of a mutual friend. "Bishop," said Carlyle, suddenly, "have you a creed?" "Yes," was the answer of the other, "and the older I grow, the firmer that creed becomes under my feet. There is only one thing that staggers me," "What is that?" said Carlyle. "The slow progress that creed seems to make in the world." Carlyle remained silent for a moment and then said, slowly and seriously, "Ah, but if you have a creed, you can afford to wait."

The Life That Now Is. (526)

1 Tim. 4:8 l.c.

A Korean widow with four children, and they girls—no very desirable asset in Asia—supported herself washing and ironing in a mud hut. The mother became a Christian. Twenty years later she retired from her humble laundry business and was supported in her old age by her four girls, now women. What are they? The oldest is a Christian mother with four children. The second, a woman of exceptional gifts, is the head of the best middle school in Seoul, and a person of great charm. The third daughter has a large medical practice. "How she got across the wide ocean, reached Philadelphia, and graduated from a school of surgery and medicine, I do not know," says the reporter, "but this she did; and as number three in the train of a submerged family has brought healing and joy to many thousands." The fourth is head of a training school for nurses—accomplished, a good English scholar, trained in music, and at the beginning of a career of great promise. What, but Christianity, can produce such results?—Record of Christian Work.

The Indian's Answer. (527)

Ezek. 36:26.

One evening the chief of the Delaware Indians was sitting by a fireside with a friend. Both were silently looking into the fire. At last his friend broke the silence by saying:

"I have been thinking of a rule delivered by the author of the Christian religion which we call the Golden Rule."

"Stop," said the chief. "Don't praise it. Tell me what it is, and let me think for myself." He was informed that the rule was for one man to "do to others as he would have others do to him."

"That is impossible; it can not be done," hastily replied the Indian.

Silence followed. In about fifteen minutes the Indian said:

"Brother, I have been thoughtful of what you told me. If the Great Spirit who made man would give him a new heart, he could do as you say, but not else."—Exchange.

Both Necessary. (528)

Zech. 4:10 f. c.

On a beautiful Sabbath morning, the organist with tender melodies lifted the congregation, as it seemed, into the very presence of God. Even the heart of the humble bellows-boy was touched. After the service, going to the musician, he said, "My, but we played beautifully this morning." Scorn in his voice the professor replied, "I'd have you understand, I played." The next Sunday morning in the midst of the most beautiful strains the wind gave out. Despite the organist's frantic signals, the necessary wind was not forthcoming. At this juncture the head of the bellows-boy appeared around the screen while he put the question to the organist, "Who played?"

When the Most Valuable Was Sacrificed. (528a)

Matt. 19:21, 22.

When, at the beginning of the eighteenth century, King Louis XIV of France called upon the great nobles and dignitaries of the court of Versailles to make a sacrifice of their superb collections of gold and silver plate, they took nothing in return, the surrender of their treasures being in the nature of a patriotic gift to the state, in order to enable it to carry on the war then in progress, and which culminated in the victory of Denain.

Everything went into the melting pot, including all the masterpieces of the gold and silversmith's art of that incomparable artist in metal, Thomas Germain, goldsmith to "Le Roi Soleil." Nothing was saved, and the drawings and designs alone remained, in order to enable Germain's sons to reconstruct the pieces in pewter.—Marquis De Fontenoy.

AN UNGRATEFUL SOUL.

The clergyman's mission in life is differently regarded by different persons.

In a Southern state there was a worthy clergyman who devoted most of his income to the poor. In his parish was a man to whom he gave every week a great many of the necessities of life. Remembering how much the good man had to deny himself in order to give so generously, a woman once said to the object of his bounty:

"Don't you think it is very good of Doctor Clarke to look after you like this, and give you all these good things?"

Whereupon, the pensioner, who was at that moment dining upon the products of the clergyman's bounty, looked up with his mouth full and, with an expression of astonishment, asked:

"Good of him? Why, what's he for?"

Illustrations From Recent Events

Paul Gilbert

Did a Clergyman Officiate? (529)

Matt. 5:31; 1 Cor. 7:10; Jer. 3:1.

One does not wonder that the ease with which the divorce mill grinds in America is a stench in the moral nostrils of Europe and is speedily, I hope, becoming so to ourselves. What can be more disgustingly beastly than this record of "Kid McCoy," which was published in a recent Sunday newspaper:

Name of Matched	Date	Result
Lottie Piehler	1894	Divorced
Charlotte Smith	1897	Divorced
Mrs. Julia Crosselman	1897	Divorced
Mrs. Julia Crosselman	1901	Divorced
Mrs. Julia Crosselman	1902	Divorced
Indianola Arnold	1903	Annulled
Mrs. Edward C. Ellis	1905	Divorced
Mrs. Edna Valentine Hein	1916	?

Average length of matches, two years and nine months. Number of women married, six—one he married and divorced three times.

History Repeats (530)

Ecc. 3:4; Jer. 6:14.

A story of the late Earl Kitchener, is not without its deeper lesson today. At an early stage of the negotiations leading up to the Peace of Vereeniging (May, 1902) a distinguished officer and personal friend of the commander-in-chief sent to the latter at Pretoria a private telegram as follows: "May we sing at church parade next Sunday Hymn No. 537?"—"Peace, Perfect Peace". The reply came stern and prompt: "No; sing Hymn no. 269"—("Christian, Seek Not Yet Repose").—London Morning Post.

See What It Will Do. (531)

John 7:17; 1 Thess. 5:21; Matt. 3:10.

I once stood beside the great blind organist, Wood, while he tried out a new organ. He put his finger on a stop and said: "What is that?" I read to him the label on it. "Huh," said he, "I do not know what it is, must be something new. Well, we will see what it will do." The trial of that stop assumed a good many things; that the organ was properly built, that this stop was adjusted to the rest of the mechanism, and that playing of the organ would reveal the function of this part of it: all fair assumptions in this case. It is exactly so in the discussion of many questions, especially questions of history which have as many wires and pipes and other connections as an organ. It is often necessary to try an opinion to "see what it will do," and, in order to try it, many other things must, for the time being, be taken for granted. The assumptions in such cases, alas, are oftentimes not such confident assumptions as those of the blind organist.—Prof. M. G. Kyle, in Sunday School Times.

Death Reveals Honor. (532)

Matt. 20:26; Mark 15:39; Acts 8:60.

Not until the death of Emil Boquillion, Italian merchant of Pinckneyville, did it become known that he wore a cross of the Legion of Honor for vallant service in the Italian army. It has just been learned that Boquillion

served five years in the Italian army, rising from the rank of sergeant to that of colonel when he mustered out at the age of 23 years. None but members of his family knew of his military record.

At the revelation of our Great Captain there will be published the honored name of many a saint, unknown to but a small circle on the earth, but whose deeds were recorded by the King for promotion. I have just finished reading about such an one. He was a \$1,000 a year country pastor who without leaving northern Illinois has "enlisted the services of three of the world's great nations and has changed the complexion of three other governments 10,000 miles away."

The Backwash of War. (533)

2 Ki. 6:29.

The women who have penetrated the war zone and have written alone have used the bleeding pen. It remained for a woman, Ellen La Motte, a French nurse, in her book, "The Backwash of War," to draw the real portrait of the ravaging beast.

One unforgettable scene she paints of the dying soldier in the hospital where tens of thousands have died to the accompaniment of delirious cries, punctuated by the chaplain's ten thousand times reiterated demand:

Say, "God, I give you my life freely for my country."

"I don't want to die, I tell you; curse you, I don't want to die!" cries the soldier whose putrid wounds had poisoned his dying brain as he uttered terrible imprecations.

Say, "God, I give you my life freely for my country," Say, "for my country."

"I want to live, I tell you; I want to live! My wife, my children!" and the seventeenth victim of gangrene fell back dead in Ellen's arms that day and was hurried to the friendly quicklime.

Were there an Ellen La Motte to chronicle the like tragedies in the German, in the Roumanian, and in the Russian trench hospitals, the record might read:

Say, "Premier Trepoff, I give my life gladly and the lives of my wife and children that the czar may have a winter port on the Bosphorus."

And the German might be asked to recite his trench catechism:

Say, "I give my blinded eyes so that Germany may have her place in the sun."

For each and all of these weak victims let strong men weep.—Detroit Journal.

What It Costs To Kill. (534)

Jas. 5:20; John 1:41; Mark 8:27.

We were quite frequently regaled, in former days, with figures that indicated the great waste of money by the church in winning converts. Sometimes a critic would cause us to feel rather uncomfortable when he flashed his "per capita tax expense" accusation. But he will never be able to make us feel uncomfortable again, for Gen. M. Fukuta, of the Japanese army, who has just returned from the battle-

fields of Europe on his way back to Japan informs us that it costs \$37,000 to kill a soldier in the great war, and \$38,000 to wound one. Hereafter when anyone produces the old criticism we will show him how like "thirty-cents" the church per capita is compared with that.—Merlin Fairfax.

Higher Type of Christian Manhood. (545)

Prov. 20:27; 1 Cor. 6:20; 1 John 2:13,14.

At last it is the man who counts. Do you remember Kipling's story of the old Scotch engineer? He is recounting the glory of his engines:—

I cannot get my sleep tonight, old bones are hard to please.

I'll stand the middle watch up here, alone wi' God and these

My engines, after ninety days of race and rack and strain,

Through all the seas of all Thy world, slam-bangin' home again.

He tells lovingly of the development of the machine to even higher power:—

We're creepin' on wi' each new rig, less weight and larger power;

There'll be the loco-boiler next and thirty knots an hour!

Thirty and more; what I hae seen since ocean steam began

Leaves me nae doot for the machine, but what about the man?

Aye there's the problem—to match the machine with the man—lest our enginery outgrow our capacity; let the man stand helpless in the midst of forces he has evolved. It is said when an engineer for several successive runs fails to bring the Twentieth Century Limited in on time he is laid off, or put on a local. His nerve has failed. He is not equal to a steady hand on the lever to drive through the night sixty miles an hour.

Far-Seeing Souls. (536)

Heb. 11:24, 27; Phil. 3:8; Joel 2:28.

When Chalmers stood on Castle Rock in Edinburgh and looked down on the Cowgate seething in sin and crime, he exclaimed, "How beautiful!"—not of course for anything he saw with natural eyes, but for what rolled on his prophetic vision when Providence and Grace should have wrought their miracles. I think, when a young man last year gave up the coveted position of assistant pastor of the Brick Church in New York to immerse himself and his like-minded bride in the tenement life of the East Side to interpret Christ to foreigners who had never known him, a vision like Chalmers' must have come over his soul and shown him things revealed only to a far-seeing faith.

Dirty Dago. (537)

Acts 17:26; 1 John 2:9; Matt. 12:50.

Prof. Steiner was riding on a Pennsylvania train in the coal regions when, stopping at a mining station, a large company of Italian miners poured into the car. The professor

moved along in his seat to make room for a begrimed Italian. An American, occupying the seat in front of him, said scornfully:

"Well, I'll not do it. I'll not have any dirty 'Dago' sitting alongside of me."

Professor Steiner said:

"My friend, do you happen to remember the first 'Dago' who came to America?"

"No."

"And then do you remember another 'Dago' who did some fine painting and painted a fine ceiling in Rome? His name was Michael Angelo. Do you remember that 'Dago'?"

"No."

"Well, there was another who painted some very fine pictures—a famous one in the city of Dresden. Do you remember that 'Dago'?"

"No, never heard of him."

Somewhat nettled by this examination, the American continued:

"Anyhow, these dirty 'Dagoes' aren't much like your Michael Angelo or your Raphael."

"No," retorted the professor, "and you are not much like George Washington or Abraham Lincoln."

Shocked Into Life. (538)

Psa. 119:67, 71; Acts 9:4; Jonah 3:3.

Some have had physical reasons to rejoice that they had been struck by lightning. De Quatrefages mentions the case of a telegraph employee at Strasburg, who was struck senseless and remained paralyzed until the next day, but thereafter enjoyed better health than ever before. In Martinique a M. Roalde was deprived by lightning of the use of his limbs for three hours, but, having previously been a man of weak health, was much stronger from that time on. Several authors refer to cases in which rheumatism was cured by lightning. And in this respect, also, trees seem to be as men. Arago saw a poplar, one of an avenue of 1,500, near Tours, which, having been struck, developed such vigor that its trunk soon far surpassed in dimensions those of all its neighbors.

Service. (539)

1 Thess. 4:11; Rom. 12:11; Dan. 1:17.

Mr. Peryn Moore, a Chicago business man who for a number of years has been identified with the great student gatherings at Lake Geneva as convention chairman, relates that several months after the close of one of the conferences he received a kodak picture on the back of which was written this message: "I have been ploughing the straightest furrows that were ever on this farm since I was at Lake Geneva." Many an employer has longed for the possession of such a spirit by his employees. A religious experience that doesn't mean that to a Christian isn't worth the strike of a match.

American Men Out of Shape. (540)

1 Pet. 1:18; 1 Cor. 3:3; Rom. 3:12.

The statement has been made by the International Custom Cutters Association that 99 per cent of the men of the United States are physically disproportioned. Judging from their activities, or lack of them, the same proportion would hold true regarding the spiritual proportions of the men of the churches of the nation.

ANECDOTES FROM SERMONS

BY EVANGELIST W. E. BIEDERWOLF

Selected by Freeman H. Hubbard.

Coming Back.

There lived some time ago in Chicago a beautiful young woman who was the wife of a man of considerable means. In the awful hour of child-travail her mind gave way and she became insane and was at times violently so. The husband sold his business that he might have plenty of ready cash, and devoted himself entirely to his wife. The neighbors complained and said to him, "You'll have to take her away." And then he moved her over to an avenue near the edge of the city and built there a beautiful, substantial home with an iron fence around it.

But the neighbors there complained and some ladies waited on him and said, "You'd better take her to the asylum." And he replied, "I own this house and all the ground between it and the fence. Mary never goes beyond the gate. You may attend to your own business; my obligation is to my wife." They said they feared she might get out. Then came the health officers and said, "You will have to remove your wife because the neighbors complain." But he said, "My wife never leaves this yard and seldom makes a noise that could disturb anyone. If you want to take her out of this house you will have to carry her over my dead body to the door."

At last an old friend came and said, "John, I've been thinking. Why don't you take her back to her old home? Take her back to old Kentucky and let her wander in the fields and gather the flowers, and let her wade the brooks and hear the birds sing like she used to, and maybe she'll come back."

And so he took her back to the scenes of her girlhood. She heard the birds sing and she gathered the wild flowers and dabbled in the brook, but the summer passed and her reason did not come back. With a heavy heart he took her back to Chicago in a private car and reached the house at 12:30.

It was a clear night and so frail she was, he carried her in his arms to bed and she fell asleep and slept soundly. This was unusual, for she had not slept so well for years. The husband sat at the foot of the bed and scarcely breathed as she slept on. An hour passed, and then another, and then all the rest of the night, and she slept on, and as the morning light came streaming on and kissed her face, she opened her eyes and smiled, and she was herself again. And as she looked up into his face she said, "Why it's my husband," and he put his arms around her and said, "Yes, Mary, and you are my wife." "Where have I been?" she asked. "Oh, my darling," he said, covering her face with kisses, "you've been on a long journey, but you've come home." "And where have you been all the time?" she asked. "All the time right by your side," he answered, "waiting, waiting, just waiting for you."

Oh, wandering one, "return," saith the Lord, "for I am married unto you." You have gone away from him, but he has never left your side.

(542) All the time he has been there, waiting, waiting for you.

He is waiting now!—From "Backsliders."

The World

(543)

A crank ran up to Mr. Emerson one day and in great excitement exclaimed: "Do you know the world will speedily come to an end?" "Well," said Emerson, "I think I can get along without it."

Of course he could, and you can, too. And some of you are going to get along without this world a good deal sooner than you think.—From "No Man Cared For My Soul."

The House We Live In.

(544)

When John Quincy Adams was in tottering old age, a man once said to him, "Good morning, Mr. Adams, how are you?"

"Very well, thank you," he replied. "The house in which I live is somewhat dilapidated and fast tottering into ruins, but Mr. Adams himself, thank you, was never better in all his life."

Of course he wasn't. But to so many of us the spiritual is so unreal that we have almost forgotten that there is any such thing.—From "No Man Cared For My Soul."

Commencement.

(545)

You know Renan, the French infidel, wrote the life of Jesus and when he had brought it along as far as the cross whereon Jesus died Renan wrote "Finis," as if that were the end of it all; and his publisher, even more bigoted than Renan himself, put on the fly-leaf after that lying, dismal word "Finis" a woodcut of the crucified Saviour.

There he was, hanging on the cross with drooping head and matted hair and pale, blood-streaked face. Everybody had deserted him; the storm-clouds had gathered in the sky and black-pinioned birds were circling through the gloom, and everything about the scene spelled defeat. When Renan wrote that word "Finis," he bore witness to a mightier truth than ever he dreamed. It was finished. But what was finished? The redemption of the world!—From "The Atonement."

(Continued from page 745.)

A Mother's Prayer.

(572)

Professor George Wilson, of Edinburgh, Scotland, told of his debt to his mother. One of his first memories was of the evening visits paid by her to the bed in which he slept with his twin brother. As she bent over the boys, she would whisper the prayer of Jacob: "The God who hath fed me all my life long unto this day, the angel who hath redeemed me from all evil, bless the lads!" George was fascinated by the words, which he heard one night when the mother thought he was asleep. After that he used to lie awake, pretending to be asleep, that he might hear the earnest prayer. The thought of the petition so often repeated was a benediction to him throughout his life.—Rev. John T. Faris, D. D.

ILLUSTRATIONS FROM THE OLD WORLD

BENJAMIN SCHLIPF, BUCHAREST, ROUMANIA

Wasting Our Master's Goods. (546)

Luke 16:1; 1 Pet. 4:10; Rom. 14:12.

God has appointed us as stewards of his goods. And surely his goods are treasures, so to be considered and so used. But alas! how often are they wasted, as was reported of the steward in Christ's parable. Health, time, talents are wasted. Few remember to serve Christ constrained by love to him and to consecrate to his purposes what we are and have. Conscience is strangled when it admonishes; money is spent in the keno, theatre or saloon and retrenchment in missionary endeavor is at the same time the spectre that chills in fear the hearts of Christ's true friends. Health is ruined by vice and intemperance; time, short and fleeting as it is, is spent in a whirl of pleasure seeking—truly in such a way time is killed and those who engage will be held responsible for its murder. A woman lay dying. Suddenly she called out: "Call it back!" Her friends asked: "What?" "Time, time," she replied. Ah, if only we could! Surely, time we wish to recall must be wasted time.

Are we redeemed? Can we say with Paul: "God, whose I am!" Then let us continue to say with, "and whom I serve." If we say it, not with the lips alone, but with the whole strength of our soul, we will surely have a mind to conserve all his precious gifts in such a way that his glory will be magnified and our fellowmen served to their salvation. And such stewards will surely in God's time hear from their Master the commendation: "Welcome, good and faithful servant!"

Sinners Called, Not the Righteous. (547)

Mk. 2:16-17; Matt. 10:11; Isa. 55:7.

Jesus is not speaking of the truly righteous in Mk. 2:17, that is of people who obtained righteousness through faith, but of those who judged themselves to be righteous, because of fastings and prayer and great exertion in good deeds and unapproachable living. Such Christ cannot help. But the school of Pharisees has not died out yet! Herewith the proof. A man once visited his son's teacher and asked: "Are you quite satisfied with my boy?" "Well," was the reply, "he is great in figures." He inherited that from me; I always was good in mathematics." "And then he is industrious and gets his lessons real well." "I never was different," bragged the father, gleefully rubbing his hands. "All the other pupils like him," continued the teacher. "Well, well," said the father, "I always was well-liked too!"

"But he has one bad fault, said the teacher, earnestly. "He easily gets cross and stubborn, if things don't go his way."

"Is that so?" said the father in no very nice tone. "He must have inherited that from his mother."

Remember, every one of us has sinned, as Gen. 8:21; Matt. 15:19; John 3:6; Rom. 3:23-24 clearly show. He who is pleased with himself exhibits a positively pharisaic trait. Rather pray: "God be merciful to me, a sinner," and

receive grace of forgiveness from God and a heart full of joy and peace.

He Died For Me!

Mk. 15:20-41; John 11:50; 1 Thess. 5:10.

In Paris a high building was being put up. The scaffolding was overloaded with workmen and material and broke. All the men fell with it, except two who managed to cling to a strip of board. One was young, the other in middle life. As their support seemed about to give way under the combined weight, the latter said: "Pierre, let loose, I have a family!" "You are right," said Pierre and loosing his hold, dropped to his death. His sacrifice meant life to the other.

In 1280 King Wenzel of Bohemia rode through the streets of the capital, Prague, to show the queen the old synagogue. Near it was a tumble-down house, from which a brick fell as the king was passing, but did no damage. The report was immediately circulated that the Jews had tried to kill the king. The latter announced that all the Jews would be put to death if the guilty person were not delivered in a week's time. The Jews were very much afraid and prayed to God to deliver them. On the last day, a Jewish tailor stepped out and told his people that he would be their sacrifice, though he was innocent. He delivered himself to the authorities and was executed, thereby saving the Jewish quarters and his people from destruction.

What noble spirit of self-sacrifice for others!

The Four "Alls" of Christian Missions. (549)

Matt. 28:18, 20.

These four "alls" are like the four stars of the southern cross, sparkling before us in ever-growing meaning and beauty.

1. "All" power is given unto me in heaven and in earth. Who speaks thus? The King of Kings! He says in these words what no earthly king ever could say. This is the preamble, the introduction to a proclamation of his will. It is our duty to comply! Disobedience is sin!

2. Teach (disciple) "all" nations. The immediate disciples of Jesus did what they could. Paul extended the sphere of Christianity's influence. Since then many a brave soul has gone out with the burden of this command upon him. Have we done our part?

3. Teaching them to observe "all" things, whatsoever I have commanded you! The discipling is the first step. There must follow a life of the quality of Christ's, a life of growth in faith, hope and charity, a career of sanctified service. Teaching Christ's command is high service in the kingdom and only they are eligible for the position who have consecrated themselves to it by obedience.

4. Lo, I am with you "all" ways! They, who believe it, will experience it. His presence with us gives assurance of encouragement, of the refreshment of soul, restoration of strength so often needed by the workers in the vineyard of the Lord.

THE HOMILETIC YEAR—MAY

G. B. F. HALLOCK, D. D.

ARBOR DAY

MOTHER'S DAY

MEMORIAL DAY

ARBOR DAY

"Preservin' de trees would be easy," said Uncle Eben, "if ev'rybody had de same hesitatin' feelin' toward a woodpile dat I always 'speriences." No doubt Uncle Eben was lazy and laziness is no grace. But he had hold of one proper idea at least, that there is a duty we owe in the way of forest preservation. We think that pastors and Sunday School superintendents may well make much of Arbor Day with its lessons, and of the season of Spring.

There is no set time uniform in all states for the observance of Arbor Day; but in most of the states it comes either in the last week of April or the first week in May. Fellow pastors, let us make much of the day, with lessons from God's out-of-doors. God speaks to men through his great Book of Nature, as also in his Written Word. Many pastors are called upon to speak at Arbor Day exercises. It is hoped that the following material may prove suggestive. It might be well to speak in Sunday School or give an evening sermon to young people on a nature theme the Sunday before or following Arbor Day.

Suggestive Texts and Themes. (550)

The City With Trees: "In the midst of the street of it, and on either side of the river was the tree of life." Rev. 22:2.

A Seed-Time Lesson: Matt. 13:3, 23. I. The sower. The Lord Jesus. II. The Seed. The Word of God. II. The soils. The hearts of sinners.

The Trees Teaching: I. Pulled down. Conviction. 1 Kings 5:6-9. II. Planted. Conversion. Matt. 15:13. III. Pruned. Education. John 15:2. IV. Plucked up. Exposure. Jude 12.

The Unfading Leaf. "His leaf shall not wither." Psa. 1:3.

A Spring-Time Lesson: "He that ploweth ought to plow in hope." 1 Cor. 9:10.

Rest Under the Trees: "Rest yourselves under the trees." Gen. 18:4.

Trees Teaching Praise: 1 Chron. 16:29-34.

Trees Teaching God's Care: Num. 24:5-9.

Trees Teaching Probation: Matt. 3:5-10.

A Tree Telling the Sin of Hypocrisy: Mark 11:12-14.

Grafted On: Rom. 11:16-24.

A Green Tree: Psa. 37:23-36.

The Good News of Out-of-Doors: "And the Lord took the man and put him into the garden of Eden to dress it and to keep it." Gen. 2:15.

Nature Praising God: "Then shall the trees of the wood rejoice before the Lord." Psa. 96:12.

Trees Entering Into Man's Joy: Isa. 55:12, 13.

Trees Teaching Us To Express Gratitude to God: Psa. 96:12, 13.

Wisdom a Tree of Life: Prov. 3:18.

Lessons From Fruitfulness and Non-Fruitfulness of Trees: Matt. 7:17-20.

Trees of God's Planting: "The trees of the Lord are full of sap; the cedars of Lebanon which he hath planted." Psa. 104:16.

Every healthy tree has as much root as top. That gives stability when storms come. Some of us would withstand temptations and discouragements better if we were rooted in the word of God. After a recent heavy gale we saw hundreds of telegraph poles blown down, but scarcely a tree.

What Do the Trees Teach us About God? Isa. 41:19, 20. Gen. 1:11, 12.

How Do the Trees Seem to Enter Into Man's Joy? Isa. 55:12, 13.

Whom Does Isaiah Call "Trees of Righteousness?" Isa. 61:3.

To What Does the Wise Man Compare Wisdom? Prov. 3:13, 18.

To What Does the Prophet Compare a Man Who Trusts in God? Jer. 17:7, 8.

To What Wrong Use Had Man Put the Trees of the Wood? Isa. 44:14-17.

To What Does Jesus Liken the Kingdom of God? Matt. 13:3, 32.

How is the Reward of Christian Faithfulness Symbolized in the Revelation? Rev. 2:7; 22:1, 2, 14.

God's Plan of Infinite Variety. (551)

"The fir-tree, the pine, and the box-tree together." Isa. 60:12-22.

These three were the glory of Lebanon, the box-tree in the lower slopes, the pines and firs on the higher; but each species was needed to beautify the place of God's sanctuary. Each had a beauty of its own; each would supply something which the others lacked; each completed the other two.

I. So in the church, God loves variety. There is no monotony in the colors of the forest or the field. The rose and lily, the red and gold of autumn, the green foliage of summer, the ever-shifting waves, the perpetual change in the cloud—all bespeak the infinite variety of his workmanship.

II. In the Bible, the poet, the prophet, the evangelist; Mark with his terse style, Isaiah with his tropical eloquence, Amos the herdsman, Paul the student. In the Gospels, Martha and Mary, Peter and John, Zaccheus and Nicodemus, the woman that washed his feet with tears and those who brought spices on Easter day.

III. Be yourself! If you are a fir-tree, be the best of your kind, and do not try to be a box-tree or a pine. If you are a harp with its solemn sound, do not endeavor to imitate a horn or cornet with their clarion note. You may be a glorious original, but would make a

poor copy. Why should we envy each other? God made us to differ. We were chosen to add a beauty to his sanctuary, which no one else can give. Only be it remembered that people do not come there to admire us, but to meet him. Let him be glorified; what does anything else matter!—Rev. F. B. Meyer, D. D.

A Handy Tree. (552)

Did you ever hear of a thread-and-needle tree? It would be a handy tree to have in the back yard, especially when there are boys in the house with buttons coming off about every other minute.

This strange tree grows in nearly all tropical countries. It gets its name from the curious formation of its leaves. At the tip of the leaf there is a sharp thorn, which is the needle. If you pull it out, there you are with a needle already threaded for your sewing. This fiber thread is very strong, and the Mexicans use it for weaving a coarse kind of cloth, as well as for sewing.

Growing Umbrella Handles. (553)

A curious industry is carried on in a little French village. Here are grown trees for handles for umbrellas, walking sticks and mountain poles. Nearly five hundred acres are planted with ash, oak, chestnut and maple saplings. One year after planting these saplings are cut off near the root, so as to make them grow several branches, each of which may be used as a handle. The following year different designs are traced with a sharp instrument upon the bark. When the bark is stripped off at the end of the next year these designs are found traced in the wood. After the branches have been cut, they are sent to the manufacturers who make them into handles for umbrellas and canes. So lessons may be impressed for life upon growing minds of children.

National Forest Receipts. (554)

We have been accustomed to thinking that the national forests are a heavy expense to the country for maintenance, but we do not always realize what these great preserves return in revenue.

The national forests turned into the treasury during the fiscal year ending June 30, 1915, nearly \$2,500,000, an increase of more than \$40,000 over the receipts of the previous year. The timber sales, \$1,164,000, yielded about \$79,000 less than those of the previous fiscal year.

The grazing receipts, which totalled \$1,125,000, increased \$127,000 over the last year, and the water-power receipts not quite \$90,000, showed an increase of nearly \$42,000.

The Legend of the Olive Tree. (555)

An aged hermit in Egyptian desert wanted an olive tree near his cave. So he planted a little tree, and, thinking it might need water, he prayed to God for rain; so rain came and watered his olive tree. Then he prayed for some warm sun to swell its buds, and the sun shone out.

He prayed for the frost to come and brace it, and hoar-frost settled that night. Next he prayed for a hot southerly wind, and a south wind blew upon his olive tree and—it died.

Some time after the hermit visited a brother hermit, and lo! by his cell door stood a flourishing olive tree.

"How came that goodly plant there, brother?" asked the unsuccessful hermit.

"I planted it, and God blessed it, and it grew."

"Ah, brother, I, too, planted an olive, and when I thought it wanted water I asked God to give it rain, and the rain came; and when I thought it wanted sun I asked, and the sun shone; and when I deemed it needed strengthening, I prayed and the frost came—God gave me all I demanded for my tree as I saw fit, and yet it is dead."

"And I, brother," replied the other hermit, "I left my tree in God's hands, for he knew what it wanted better than I."

Turning Sawdust to Account. (556)

More than 20,000 tons of wood flour, valued at \$300,000, are used annually in the United States in two widely different industries, the manufacture of dynamite and the manufacture of inlaid linoleum.

Wood flour is also used in making composition flooring, oatmeal paper, and in several other industries. The huge waste product of our lumber mills is beginning to find some better means of disposal than the burner. Since a total of 36,000,000 cords of waste is produced each year at saw-mills in the United States, of which about one-half goes into furnaces as fuel, while the rest is burned as refuse to dispose of it, there is no lack of raw material for industries which can develop ways of turning this waste to account.—Review of Reviews.

MOTHER'S DAY

The general object of Mothers' Day is a simultaneous expression throughout the world of the love and gratitude that men, women, children, and nations owe to their good mothers.

The special object of Mothers' Day is to honor and uplift motherhood, and to give happiness to "the best mother who ever lived"—your mother.

Mothers' Day gives us as pastors opportunity to preach on such important themes as Our Debt to Motherhood, on Social Purity, on Family Religion, on the Duties of Children, etc. Make much of Mothers' Day.

Suggestive Texts and Themes. (557)

Our Mothers—An Appreciation: "When Jesus, therefore, saw his mother," etc. John 19:26, 27.

Our Debt to Motherhood: "Render, therefore, to all their dues, honor to whom honor." Rom. 13:7.

God and Motherhood: "For God commanded saying, Honor thy father and mother." Matt. 15:4.

A Holy Family: "Behold I and the children whom the Lord hath given me." Isa. 8:18.

A Mother's Wages: "Take this child and nurse it for me and I will give thee thy wages." Ex. 2:9.

The Nobility of Motherhood: "The price of a virtuous woman is far above rubies," etc. Prov. 31:10-13.

An Utter Folly: "A foolish son despiseth his mother." Prov. 15:20.

The Law of Thy Mother: "My son, keep thy father's commandments, and forsake not the law of thy mother." Prov. 6:20.

Some Suggestions. (558)

Begin early to interest people. Mothers' Day is the second Sunday of May—this year May 13.

Have an advance notice in the church bulletin.

Ask every one to wear a white carnation.

Leave flowers at the school or church to be sent to sick mothers and children, or to hospitals.

Arrange an order of service in the Sunday School and assist in carrying it out.

Have a ten-minute address with some word in it for each department of the school and for the visitors, old and young.

Send out Mothers' Day invitation post-cards, in order to secure a large attendance.

God Said. (559)

"Honor thy father and thy mother that thy days," etc. Ex. 20:12.

God said, "Honor thy father and thy mother." And whatever he says do, we had better do, if we wish to get on well, live long and prosper. It is only the fool who argues about it; to do it, because God said it, is the only thing to be considered. God's way is always the good, and wise, and pleasant, and profitable way. And young man and young woman, when you fail to honor your father and mother, you are disobeying God, you are sinning, and will certainly get into trouble. If you dishonor your father and mother, you will likewise dishonor your God.—Rev. George W. Martin.

The Greater Influence. (560)

"If ever I make anything in this world or another, I shall owe it to the blessed influence of love," Daniel Coit Gilman wrote when he was 23 years old. Later, when he was president of Johns Hopkins University, he emphasized the message, as he told of a father whose days were marked by unselfish ministry and of a mother who always brought out the best that was in him.

The Distinction of Motherhood. (561)

That is a good thing Themistocles said of his young son many centuries ago: "That child is greater than any man in Greece; for the Athenians command the Greeks, I command the Athenians, his mother commands me, and he commands his mother."

Any departure from the sequence thus indicated is straight against nature. If the feminist movement proposes to interfere with this program in the home of Themistocles, it should be frowned out of countenance. Away with any scheme which deprives the wife of that authority over her husband that true love has always given her! As for the supremacy of

the child, there can be no real motherhood without it.

This does not mean that excessive indulgence will not spoil a child, but it does signify that motherly devotion is the most effective way of rearing the young.—Christian Observer.

Mother, I Love You. (562)

A pleasant-faced woman boarded a trolley car with her two small sons, one of whom sat with his mother, while the other, about four years old, took a seat opposite. Frequently he glanced across at his mother. At length he called softly, "Mother!" No answer. Again he spoke louder, "Mother!" and the mother looked over and smiled. The boy's eyes lighted, and he said: "Mother! I love you." The mother turned a glorified face upon her small son, and men and women in the car looked tenderly from one to the other. The trolley car had suddenly become a place of blessing because a little boy had voiced this ever-beautiful sentiment: "Mother, I love you."—Zion's Herald.

He Made Mothers. (563)

There is a proverb which says, "God could not be everywhere; so he made mothers." It is not good theology, but it conveys a noble interpretation of the function of motherhood. The divine care for human lives has no better symbol than the unremitting attention which a true mother gives to her children.

The Saloon-keeper's Baby. (564)

There are not many things that will cause a saloon-keeper voluntarily to close his place of business for a whole day, yet a Cradle Roll made this strange thing come to pass. The saloon-keeper's only child was enrolled on the Cradle Roll of a nearby mission school, and when the annual Sunday School picnic was arranged the superintendent called on the mother cordially inviting baby to come and meet the other little ones. The attention so pleased the parents that they closed their saloon and brought baby to the picnic.—Elizabeth W. Sudlow.

Governors Proclaim Mothers' Day. (565)

Perhaps no movement in so short a time has taken firmer hold upon the nation's consciousness and thrilled its way to public appreciation than the national observance of Mothers' Day, and in recognition of it, and with the hope that it may ever be perpetuated, I, Simeon S. Pennewill, Governor of the State of Delaware, do hereby set apart the second Sunday in May as Mothers' Day.—Mothers' Day Proclamation.

It is well that a movement for the observance of Mothers' Day has been inaugurated. Whether in palace or cabin, the mother has ever been the controlling force in shaping the destinies of the nations.

And I do request that the people of Montana give this day especially to reverent thought of her whose watchfulness in infancy and answering devotion and sympathy in later years made life the sweeter and better and the more wholesome for them.—Governor Edwin L. Norris, of Montana.

God's Gift of Mother Love. (566)

No love like mother love ever existed except in the bosom of the Great Giver of Life who planted the mother love in the heart of every good woman.

A Mother's Most Precious Gift. (567)

I know of a mother who successfully trained a large family of boys and girls. Here is her secret: "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to teach them, to read to them, to pray with them, and thus to be a loving companion and friend to my children. I had to neglect my house many times. I had no time to indulge myself in many things which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections, that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I have my reward now. My sons are ministers of the gospel, my grown-up daughter is a lovely Christian woman. I have plenty of time now to rest, plenty of time to keep my house in perfect order, plenty of time to indulge myself in many ways, besides going about my Master's business, whenever he has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the best I could, myself."—Rev. William G. Partridge.

Mothers as Evangelists. (568)

A young infidel was contemplating the character of his mother. "I see," he said within himself, "two unquestionable facts. First, my mother is greatly afflicted in circumstance, body and mind, and I see that she cheerfully bears up under all, by the support she derives from constantly retiring to her closet and her Bible. Secondly, I see that she has a secret spring of comfort of which I know nothing; while I, who give an unbounded loose rein to my appetites, and seek pleasure by every means, seldom or never find it. If, however, there is any such secret in religion, why may not I attain it, as well as my mother? I will immediately seek it of God." Thus the influence of Christianity, exhibited in its loveliness by a living example before him daily in his mother, influenced Richard Cecil to find Jesus himself, and to glorify that Saviour by a life of remarkable service. Every mother has such opportunities with her children, and here is her sphere.—Rev. J. Partridge.

A School For Motherhood. (569)

A woman in Detroit, Mrs. Lizzie Merrill Palmer, has bequeathed \$800,000 to establish a school for motherhood. A noble philanthropy! A glorious idea! This school will be an art school, for motherhood is the highest of the arts. It will be a medical school, for motherhood is the fountain of health. It will be a theological seminary, for the home is the basis of the church. It will be a university, for

motherhood is the universal wisdom, the fundamental science.

But after the school is established, the problem will be to get the students. Nothing else so great as motherhood is entered upon with so little preparation. In most of our homes it is insanely held to be a matter which will take care of itself.—Arrow.

Influence of Mothers. (570)

The influence of a mother in the life of her son is beautifully illustrated in the training of John Wesley by his mother, Susanna Wesley. Their correspondence reveals the friendship that existed between the two, and the great leader of Methodism has told in his letters how much he was indebted to his mother's right counsel in many a critical situation.

The letters of Abigail Adams, edited by her grandson, are marvels of wisdom and virtue and are instinct with incitement to the noblest aims. To her belongs the distinction of being the wife of one president and the mother of another, a distinction unique in the history of America.

The recent "Life of Ethelbert Nevin," the musician, written by Vance Thompson, has been called Nevin's tribute to his mother, for it is largely made up of letters written as boy and man to his mother. The biographer says: "Rarely between mother and son have the parental ties persisted so intensely. He thought of her always; he lived in her; they were never dissociated; and only by a little while did he survive her death."

Prayer for Mothers' Day. (571)

((Have it read in your Sunday School by an older scholar.)

Lord Jesus, thou hast known

A mother's love and tender care,

And thou wilt hear, while for my own

Mother most dear I make this birthday
prayer.

Protect her life, I pray,

Who gave the gift of life to me;

And may she know, from day to day,

The deepening glow of Life that comes from
thee.

As once upon her breast

Fearless and well content I lay,

So let her heart, on thee at rest,

Feel fears depart and troubles fade away.

Her every wish fulfill;

And even if thou must refuse

In anything, let thy wise will

A comfort bring such as kind mothers use.

Ah, hold her by the hand,

As once her hand held mine;

And though she may not understand

Life's winding way, lead her in peace divine.

I cannot pay my debt

For all the love that she has given;

But thou, love's Lord, wilt not forget

Her due reward—bless her in earth and
heaven.

—Henry van Dyke.

(Continued on page 740.)

MEMORIAL DAY

Suggestive Texts and Themes. (573)

The Veteran As an Oracle: 2 Sam. 16:23.

A Memorial of Liberty: "What mean ye by these stones?" Josh. 4:21.

The Christian a Soldier: 2 Tim. 2:3, 14.

The Christian Warfare: "I have fought a good fight." 2 Tim. 4:7.

A Sermon of The Sword: "The sword of the Spirit which is the word of God." Eph. 6:17.

The Great Service: "Nebuchadnezzar king of Babylon caused his army to serve a great service," etc. Ezek. 29:18-20.

A Nation's Tribute to Its Heroic Dead: "This day shall be unto you for a memorial." Ex. 12:14.

America the Wonderland: "Thou shalt bless the Lord thy God, for the good land which he hath given thee." Deut. 8:10.

Brave Leaders and Brave Men: "Amasiah, the son of Zichri, who willingly offered himself unto the Lord, and with him two hundred thousand mighty men of valor." 2 Chron. 17:16.

Our Heroes and Our Heritage: "I will give it you for a heritage; I am the Lord." Ex. 7:8.

God's Minute-Men: "I am ready." Rom. 7:15.

The End of War: Psa. 46:9.

Peace Among Nations: Isa. 2:4.

The Reign of Peace: Rev. 21:1-8.

The International Court: "He shall judge among the nations." Isa. 2:4.

Flowers for Memorial Day: "What shall I render unto the Lord for all his benefits." Psa. 116:12.

Prayer for Memorial Day. (574)

"O God, we have heard with our ears; our fathers have told us, what work thou didst in their days, in the days of old.

"Marvelous things did he in the sight of their fathers, when they were but few in number.

"He led forth his own people like sheep, and guided them in the wilderness like a flock.

"He increased his people greatly, and made them stronger than their adversaries.

"O Lord of our fathers, prepare our hearts unto thee, to keep thy commandments, thy testimonies, and thy statutes, throughout all generations.

"Blessed be the Lord, the God of our fathers, from everlasting even to everlasting. And let all the people say, Amen. Praise ye the Lord."

Christianity and Peace. (575)

Count Okuma, one of Japan's prime ministers, though not a Christian, said that diplomacy, courts and commercial interests are powerless to maintain peace and good will; the only hope is in the power of Christianity and the influence of Christians to maintain peace and righteousness in the spirit of brotherly love.

A "Golden Deed." (576)

An English officer, Sir Philip Sidney, lay wounded on a battle-field. He was in pain and suffering from thirst. When a canteen was brought to him containing a very little water, just enough for one person, he passed it over to a wounded soldier who lay dying near him.

"Give it to him," he said, "his need is greater than mine."

That was the act of a strong man, not a weak one. Did any event of the battle require greater courage and heroism than did that act of kindness and self-denial? The incidents of the battle are not very well remembered, but the world treasures the account of that gracious deed.

America! America! (577)

"O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties,
Above the fruited plain;
America! America!

God shed his grace on thee,
And crown thy good with brotherhood,
From sea to shining sea.

"O beautiful for pilgrim feet,
Whose stern, impassioned stress,
A thoroughfare for freedom beat
Across the wilderness;

America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law.

"O beautiful for glory-tale
Of liberating strife,
When valiantly for man's avail,
Man lavished precious life;

America! America!
May God thy gold refine,
Till all success be nobleness,
And ever gain divine.

"O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam,
Undimmed by human tears;
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea."

For Memorial Day Program. (578)

"If it had not been the Lord who was on our side, when men rose up against us; then they had swallowed us up alive, when their wrath was kindled against us.

Our help is in the name of the Lord, who made heaven and earth.

Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his inheritance.

Righteousness exalteth a nation; but sin is a reproach to any people. Happy is that people whose God is the Lord."

Patriotism in Every-Day Life. (579)

The memory of those who gave their lives for the preservation of the Union in the Civil War is commemorated with fitting exercises on Memorial Day. The best way, however, to honor the heroes of the past is to display the same patriotic devotion in daily life which our revered heroes exhibited in time of war.

The duties of Christian citizenship offer wide scope for the expression of loyalty to the highest ideals. The exercise of the right to vote affords opportunity to lend our influence to men and measures committed to the interests of righteousness. Out in Washington, Indiana, recently, a vote on a moral measure resulted in 1,122 for and an equal number against. We dare say that all those who opposed the measure turned out in full force. We venture to remark, however, that the same cannot be said of the citizens who favored the measure. We can imagine some tarrying at home and excusing their failure to vote by saying that one vote more or less would not affect the result. The actual tie in this case was a striking rebuke to them.

Big business never loses an opportunity to secure friendly legislation. Those who seek to make fortune out of the vices and amusements of men are likewise eternally vigilant. Money and men are ever ready for combatting proposed legislation calculated to preserve public morals. The Christian forces of America lag far behind the children of the world in these matters. Our civic and national reform bureaus often labor at the task of making bricks without straw. Their strength is often dissipated in necessary crusades for the sinews of war. Thousands of dollars have to be spent for postage in sending appeals to Christian people who all too often consign them to the waste basket. The adequate support of the men who represent the churches in the great work of civic and national reform is the urgent and patriotic duty of every Christian citizen.—*Christian Intelligencer*.

Loyalty to America. (580)

Loyalty to America—that is the theme for this Memorial Day as for no other since that sacred anniversary was established. There is scarcely a day in the year when in one way or another we are not concerned with the question of our rights and privileges; let Memorial Day be that on which we take special thought of our duties. If there are any among us who have come to regard lightly the claim of the nation upon them, or to doubt the response that American citizens would make to a summons from their country, let them think on this Memorial Day, when the old men pass and the flag goes by, what it all means. It should be a sign to them that a nation that remembers and reveres the utmost expression of loyalty that its sons could give, is still sound at heart and faithful to its ideals, and will tolerate no effort to disrupt it.—*Youth's Companion*.

The Greater Patriotism. (581)

It was not a very large parade, the first Decoration Day parade that I can remember, but it was a very impressive one. We had fourteen Grand Army men and one Confederate soldier in our little town. These men walked in single file—except two very feeble ones who rode in a carriage. Before them walked the high school band and behind them the police, the fire department, and important personages, who rode in carriages.

I can still remember my thrill of excitement and patriotism as I saw the veterans march

past—white-haired, some of them, others with empty sleeves and scarred faces and halting feet. I remember how a strange feeling clutched at my throat. It was my first big emotion in regard to my country and the heroes of my country.

Not long ago I attended a patriotic celebration in a church on the East Side of New York, in "the slums." It is called "The Church of All Nations," because folk of every nationality worship there.

It was a simple entertainment given by Chinese and Italian and Russian actors. The last tableau was perhaps the best of all to that enthusiastic audience. One girl was the Goddess of Liberty, and thirteen girls, all of different nationalities, represented the thirteen original states. In front of the thirteen girls stood ten smaller girls, dressed in white with American flags draped over their shoulders. There was one girl standing near the middle in a Scotch Highland costume, and near the end, on each side, stood some of the members of a Chinese Boy Scout company. In the center of the group, a tiny Chinese girl was poised with outstretched arms. Although she was only a tot of three, she entered into the spirit of the thing with joy and pride. For her dress was white, and she had little white wings fastened on her shoulders and a small white crown upon her head. "Peace" was printed in silver letters on a ribbon that crossed her chest.

The audience looked in delight at the tableau. And then suddenly they were cheering—cheering our flag and our land. They were cheering for peace—and some of their relatives were dying in the midst of war. And then, all at once, somebody started to sing the "Star Spangled Banner."

There were Russians in that group, and Italians and Germans and Hungarians and Chinese. Some of them did not know our English language. But the words of our national anthem came as if drawn from each heart. And as they sang I felt a stir of patriotism and emotion, of love for my country and for these people, who were to become my countrymen. I felt almost a greater feeling of patriotism than when I watched the old soldiers, marching past where I stood, a small child, with blossoms in my hand.

It's a great thing to have a "Decoration Day" when we may do reverence to our soldier dead, when we may salute our flag and cheer our veterans. But it's a greater thing to have a day when we may instill a love of country into the hearts of our new Americans who will some day be citizens.

We Americans, born in the United States, have an inborn feeling of patriotism that makes it hard for us to understand how any one could not love our land with a deep and lasting love. But there are little aliens in every city in this country who do not know what the Fourth of July, or Memorial Day, or even patriotism itself may mean. Ours is the sacred privilege not only to decorate the graves of our soldier dead, not only to reverence our brave heroes, but to teach alien hearts to be patriotic hearts that can thrill at the sight of our flag, and cheer at the music of our national song.—*M. E. S.*

True Origin of Memorial Day. (582)

Our Memorial Day had its inception in the mind of a Southern girl, Miss Lizzie Rutherford, of Columbus, Miss. She was a member of the Soldiers' Aid Society, which, during the Civil War, had furnished medical supplies for the troops, cared for the sick and wounded, and done other helpful tasks.

After the war was over some of the graves of Confederate soldiers in the cemetery outside her town showed signs of neglect. She had read of the German custom of setting aside a day to place flowers and plant vines and shrubs on the graves of friends. She suggested that once a year their society should strew with flowers the resting places of the martyrs to the Lost Cause. The local society immediately adopted the plan with enthusiasm, and its officers and members wrote letters to other societies of their organization throughout the South inviting co-operation. Women's memorial associations were formed by the score, and April 26, the anniversary of the surrender of General Joseph E. Johnston, was set apart as the day.

The North soon heard of the beautiful custom. In Cincinnati lived a man who had fought bravely as a private for his flag. The loyalty of the women of the South to the memory of their dead appealed to him and he wrote a letter to the adjutant general of the Grand Army of the Republic, urging that the Southern custom be adopted by the organization of Northern veterans. Very soon the recommendation found its way to General John A. Logan, then commander-in-chief of the Grand Army, who at once saw its wonderful possibilities of fostering loyalty to the heroic dead, and impressing patriotic lessons upon future generations.

In 1868 General Logan issued an order calling upon all Grand Army posts to join in the memorial exercises and the decoration of the graves of fallen comrades, on May 30, and since that time it has been universally observed.

CARTOON BULLETIN BOARD.

Barberton, O., Jan. 24, 1917.

F. M. Barton, Pub.,
Cleveland, Ohio.

Dear Sir and Friend:

I am inclosing a photo of the "Cartoon Bulletin Board" which attracts instant attention and serves as a public utility.

It stands seven feet high, is furnished with an excellent clock (provided free of charge by the jeweler) and also a large smooth slate that gives ample room for all announcements, order of service and cartoon.

I use soft crayon provided especially for cartoon work and it is wonderful how quickly the announcements and cartoons can be placed upon the board.

You can hardly appreciate the cartoon in this dull picture as it fails to bring out the colors; the upper part of it reveals a gold lettered banner in a blue field or sky, the lower part, a procession of multi-colored banners leading up through green fields to the church on the hill. It was, of course, our Rally Day announcement and large crowds of people stood before the church viewing the banners of the various organized classes. My little girl, Mau-

rine Hasseltine Wilson (less than three) who is an enthusiastic Sunday School attendant, stands at the left of the board. The board fits in with the general surroundings and adds to the attractiveness of the entire church front. The man at the right of the board has been a subscriber to the Expositor from its first issue under another name, and shows his appreciation of the magazine by a three years' renewal.

W. H. Wilson, Pastor.

Many Called, Few Chosen. (583)

Matt. 7:21; 22:14; Lu. 18:8.

These are earnest words, spoken by our Master. Not all who call Jesus Lord will be saved, nor many whom he has called. Good deeds are not of themselves proof of salvation, else Nicodemus and the rich young ruler would have had an abundant entrance into the kingdom.

What then is the important thing? To do the will of our heavenly Father! But one of the supreme expressions of the Father's will demands that we have faith in the Son; these "have" eternal life (John 6, 40). But such life-giving faith must be preceded by sincere repentance. Christ is then received into the heart and life as Saviour and Lord!

As Lord he dominates our life. Our life receives a new direction, our conversation and walk proving the sincerity of our profession. "One learns to know folks better in the mart than in church," says a German proverb and with more than a grain of truth. A minister and one of his members went to market, the farmer driving in two old cows to sell. The conversation was real fine, but when they were near the market place, the farmer said, "Pastor, now I must sell and I'd prefer could we meet again some other place." That was a plain hint, and the minister left him with the warning: "Remember, you cannot send God away in such a manner." On the way home, the pastor referred to the matter and plainly saw the man knew what was right and wrong, but seemed to think that conscience has no business to go along to market! Clearly the Lord does not dominate in such a life. But how many say: "Lord, Lord," on Sunday, but deny him on the six following week days? On that great day of which the Lord speaks, he will deny them in the words: "I never knew you, depart from me, ye that work iniquity."

Gettysburg Reunion.

The Battle of Gettysburg, the turning point of the great Civil War, was fought by soldiers the majority of whom were little more than boys. Otherwise, it would not be reasonable to expect from 60,000 to 70,000 veterans—out of about 160,000 soldiers who constituted the two armies—to take part in the celebration of the fiftieth anniversary of the battle next July. Definite plans for the reunion are being made on an elaborate scale. The national government will supervise the meeting and will supply 54,000 tents and maintain a complete field hospital. The camp will occupy 276 acres. Such a reunion is unique in the history of the world.

HOW TO ENJOY SUNDAY.

(From Charles M. Sheldon's Church Calendar.)

1. Stay home Saturday night, and get acquainted with your family. Retire a little earlier than usual.
2. Get up early and help do the necessary work of the house. An honest division of labor helps oil the wheels of the household; but a man who sits around reading the morning paper and letting his wife do all the work,—!
3. If possible, make your plans to go to the Bible School. Go to church. Religion and worship are necessary to a full-grown life.
4. If you have a neighbor who does not go to church, invite him to go with you. If he faints away at your invitation, telephone to the head usher of this church, and he will send an automobile for him.
5. Don't expect your wife to rush home from church and get you an extra good Sunday dinner. Let the Sunday meals demand a minimum of labor for housekeepers.
6. Keep some inspiring book on hand for Sunday reading. Write some letters to friends or to the boy or girl away from home.
7. Ask some one who is not a Christian to confess Jesus as Saviour. How long have you been a Christian without doing this?
8. Get all you can out of the Sunday church services either as a worker or a good listener and doer. Don't criticise the choir. You're not such a great singer yourself.
9. Keep thanking God all day that you are well enough to work and good enough to keep out of jail.
10. Close the day with a song and a prayer, after calling up the preacher and telling him you plan to follow his advice when you go to work tomorrow.

The above will make an enjoyable Sunday.

—(By one who has tried it.)

THE COST OF LIVING.

I hied me down to the butcher store, for I felt that I had to eat, and I asked in fear at that worthy's door the price of a pound of meat. "It is sixty cents," said the butcher man, as he mocked at my tears and groans, "and I sell it now on the new-style plan, where you have to return the bones." So I went out minus the Hamburg chop, now utterly past my means, and turned my steps towards the grocer's shop, in quest of a quart of beans. "Potatoes?" hinted the clerk to me; "we've some that are really prime, and today we're letting them go at three like these for a single dime. It's so near cost that it hardly pays (like everything else, alack!); of course, you know, within sixty days the skins must be all sent back." Then I journeyed down to the baker's place with hurried and anxious tread, and with fear writ large on my pallid face, I asked him the price of bread. "They've doubled the price of my flour and yeast, and labor is scarce and high, so if on bread you are bound to feast," the baker said in reply, "pay eighteen cents for a loaf you must that used to be six before, and at that you'll have to return the crust, or hand over two cents more." When I'm thus

perplexed by the problem grave of buying the simplest grub, I covert my ancestor's well-stocked cave, kept filled by his trusty club.—H., Christian Standard.

MR. SPURGEON'S STUDENT.

Mr. Spurgeon used to tell a good story about one of his divinity students. It was his custom, in order to test the powers of the young men for speaking, to give them, as they were about to ascend the pulpit, a text to discourse about on their own plan and in their own words. This, of course, was not before an audience, but simply among themselves for practice. On the occasion referred to, he gave to a young man, who as yet had not tried the ordeal, the simple word "Zacchaeus." The young man, trembling from head to foot, said:

"I will divide my subject into three parts. First, we read that Zacchaeus was small of stature, and I never felt smaller than at the present moment. Second, we read that Zacchaeus climbed a tree, which reminds me of my ascent into this pulpit. Third, we read that Zacchaeus made haste to come down—which accordingly I will now do."

Whether this man ever became a great preacher or not, we are not told, but he certainly showed that he possessed ready wit.

The Shepherd's Surprise.

"The Son of man came to seek and to save that which was lost." Luke 19:10.

A group of shepherds had been gathered by a missionary for the purpose of reading to them from the Holy Scriptures. These quaint rugged men were seated around a log fire, one chill night, in a rude cabin somewhere in the mountains of Asia Minor. The minister appropriately read the tenth chapter of John. An eager voice interrupted with the question, "Oh, sir, is that the gospel?" "Yes," he replied, "this is the gospel of Jesus Christ." "Oh," said the shepherd, his face aglow with simple pleasure and confidence, "I didn't know before that it was a Sheep Book." Yes, it is a sheep book, and it is for us who are lost.—H.

ONE DENOMINATION'S CREED.

In connection with Labor Sunday we would like to present a part of the new Congregational creed enacted at Kansas City. It is as follows:

"We hold it to be the mission of the Church of Christ to proclaim the Gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the triumph of peace, and the realization of human brotherhood.

"Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and for life and glory everlasting. Amen."

The wages of sin are always paid. If there is any delay in settlement, compound interest is added.—Youth's Companion.

Quotable Poetry

THE CROSS STILL STANDS.

"In the evening I went for a walk to a village lately shelled by German heavy guns. Their effect was awful—ghastly. It was impossible to imagine the amount of damage done until one really saw it. The church was terrible too. The spire was sticking upside down in the ground, a short distance from the door. The church itself was a mass of debris. Scarcely anything was left unhit. In the churchyard again the destruction was terrific—tombstones thrown all over the place. But the most noticeable thing of all was that the three Crucifixes—one inside and two outside—were untouched! How they can have escaped the shelling is quite beyond me. It was a wonderful sight, though an awful one. There were holes in the churchyard about 15 feet across."—(From a letter from my boy at the front.)—J. O.

The churchyard stones all blasted into shreds,
The dead re-slain within their lowly beds—

THE CROSS STILL STANDS!

His holy ground all cratered and crevassed,
All failed to fragments by the fiery blast—

THE CROSS STILL STANDS!

His House a blackened ruin, scarce one stone
Left on another—yet, untouched alone—

THE CROSS STILL STANDS!

His shrines o'erthrown, His altars desecrate,
His priests the victims of a pagan hate—

THE CROSS STILL STANDS!

'Mid all the horrors of the reddened ways,
The thund'rous nights, the dark and dreadful days—

THE CROSS STILL STANDS!

* * * * *

And 'mid the chaos of the Deadlier Strife—
His Church at odds with its own self and life—

HIS CROSS STILL STANDS!

Faith folds her wings, and Hope at times grows dim;

The world goes wandering away from Him—

HIS CROSS STILL STANDS!

Love, with the lifted hands and thorn-crowned head,
Still conquers Death, though life itself be fled—

HIS CROSS STILL STANDS!

Yes—Love triumphant stands, and stands for more,
In our great need, than e're it stood before!

HIS CROSS STILL STANDS!

—John Oxenham.

* * *

Our nation needs God rather desperately; a real God, caring for his universe. Norman Angell and Bernard Shaw, neither of them claiming to be Christians, both assert that the teachings of Jesus promise the most helpful solution of our social problems. We must live in a faith of the future. We are living at the short end of the lever. Every time we move it a little bit the long end moves in great sweeps. Our criterion is not the past. Our great judgment day is ahead. Jesus is our Saviour not because he tells us to reproduce

what has been done in the past, but because he tells us in the present age to deny ourselves and go forward with him.—Shailer Mathews.

* * *

The best theology—a pure and beneficent life.

The best philosophy—a contented mind.

The best law—the Golden Rule.

The best education—self-knowledge.

The best statesmanship—self-government.

The best science—extracting sunshine from a cloudy day.

The best war—the war against one's weakness.

The best music—the laughter of an innocent child.

The best journalism—printing the true and beautiful only, on memory's tablet.

The best telegraphing—flashing a ray of sunshine into a gloomy heart.

The best navigation—steering clear of the lacerating rocks of personal contention.

The best engineering—building a bridge of faith over the river of death.—Christian Evangelist.

* * *

THE COW AS AN ALLY OF THE DRY.

Leading scientists of the Pasteur Institute have discovered that cow's milk is one of the most powerful stimulants known. It keeps up the human system without interfering with common sense and clear judgment. Milk has been the only "bracer" used for months by the French soldiers in the trenches, and it is said that a liberal use of it before going into battle has had such wonderful effect that the French government is urging its sale in preference to other soft drinks when the men are on duty. "As mild as milk" is a phrase now quite out of date. Tell it to soldier and civilian, to pugilist and pacifist, that their old friend, the cow, furnishes a stimulant as vitalizing as the produce of distillery and brewery is devitalizing. The discovery will mean much to the farmer and the cattle raiser, to the captain of industry, to the workingman and to everybody who desires to conserve his personal liberty to health, safety, happiness and prosperity.—Exchange.

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A drunkard is a man who commits suicide on the installment plan.

The man who pays an ounce of principle for a pound of popularity gets badly cheated.—The Youth's Companion.

Dan Crawford, Missionary.

Dan Crawford is first of all a linguist. He is a profound, intense, almost inspired student of languages. He went to Africa with a basis of thirteen languages, and upon this foundation he has built his almost miraculous knowledge of African tongues. The blacks' highly developed, flexible, beautiful language convinces him of their high mental state. He finds other proofs of this in their habits and laws; but it is as a master of the science of language that he came to know and to admire them.

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. Joseph W. Kemp, Rev. S. Parkes Cadman, D. D., Rev. Ernest Thompson, D. D.,
Rev. Loyal W. Madden, Rev. Chas. J. Jones.

THE POTTER AND THE WHEEL

REV. JOSEPH W. KEMP

Texts: "And the vessel that we made of clay was marred in the hands of the potter; so he made it again another vessel." Isa. 64:8. "We are the clay, and thou our potter; and we all are the work of thy hand." Jer. 18:4. "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" Rom. 9:20, 21.

Pottery is an art that has undergone very little change in the course of the centuries. Things are pretty much the same today as they were in Jeremiah's day, as you may see if you visit the potteries of Staffordshire in England, or the potters' villages of India, where the Hindus are incessantly at work on the thousands upon thousands of vessels which, on account of the ceremonial laws of their faith, are used and are then ceremonially unclean and abandoned. It is a figure frequently used in the Scriptures, by writers who are characterized by a strength of utterance almost bordering on severity. Isaiah uses it, so does Jeremiah. It is used also by Zachariah, and among the New Testament writers we find Paul making mention of it.

Let us visit the potter's house. What do we see there and what lessons are to be learned? We see there the potter, who, with a truly marvelous dexterity, manipulates the clay upon the wheels. We next see the wheels upon which the worker works out some fine cunning design. Last of all, there is the clay, the material with which the potter works out his purpose. Let us study for a while this parable of the potter and his wheel.

I. The Potter—whom does he represent but God? And the attribute which stands out prominent in the figure is assuredly his divine sovereignty. I know it is not fashionable to speak of God's sovereignty in days when we have such a slim hold upon the great doctrines which our fathers held so tenaciously; but there it is. It comes out again and again. "O house of Israel, cannot I do with you as this potter?" "Behold, as the clay in the potter's hand, so are ye in mine hand, O house of Israel." Then, again, think of that classic passage in Paul's letter to the Romans: "Who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter right over the clay?" Here, surely, is sovereignty if anywhere. It is the right of the Creator over the things which he creates. Insistence upon this is necessary, since a refined sort of atheism has crept in which would politely bow God out of life. We have not to fear now the gross, vulgar and blasphemous

atheism of the Ingersoll-Bradlaugh type that gave God, if he existed, five minutes to strike the challenger dead—as though the infinite patience of the Eternal God could be exhausted in five minutes. No, that is not the thing we have to combat today. It is the spirit of independence which, by its actions, shows its desire to get on without God.

This is a spirit we all know something about. It plans for itself. It acts upon its own impulses and desires. It makes its own program, without regard to Him who is Lord over all. Such a line of conduct is perilous. A friend of mine, for many years leader of a most blessed evangelistic movement in the southeast of London, has put it on record that he knew a man in London who, in his early years, was a devoted servant of Jesus Christ, but became exceedingly prosperous in business and allowed his prosperity to come between his soul and God. He prided himself on being the architect of his own fortune; his success was phenomenal. Everything he touched seemed to turn to gold. He was accumulating a great fortune and built himself a splendid mansion in the suburbs and went there to live. Without any warning, he was seized by what proved to be a fatal illness. He telegraphed from that sick-room to a friend, who, on receiving the news, hastened to that home of luxury. As he entered the sick-room, that shrewd man of business said to him: "Oh, sir, I find that I have been putting the wrong world first." Amid the darkness and shadows of that fatal illness he found out the great mistake of his life. "The architect of his own fortune"—yes, that phrase indicated his fatal mistake. He took the place of the potter, while he was the clay, and he learned his sad lesson too late.

II. Let it be remembered that our Lord exercises his sovereignty according to the principles of love. A recognition of that fact would do much to suck the bitterness out of us, and take away the tendency we have to murmur when the great Potter is exercising his own will. In every heart there lurks the tendency to hostility to the will of God! Alas! how little we trust him! How pronounced is our rebellion!

Into the house of a very dear friend of mine was born a deformed child. The mother's joy was immediately turned into grief, and the sadness of the parents deepened into bitterness and rebellion. Evil intentions toward the child were contemplated, but ultimately abandoned through the wise, prayerful and faithful intervention of a godly pastor, who pointed out to the grief-stricken father and mother that the child had a ministry, and when that was fulfilled, the Lord would take it to himself. Under the influence of the Spirit of God, those

hearts, which had been so hostile to the will of the Lord, were made submissive, and they learned that the Potter's name was Love. We can submit to love. He governs the wheels as well as the clay.

III. The great purpose which this sovereign love has in view is the working out of his plan. As you stand and watch the action of the potter, with eye and hand upon the wheel, what do you think he is attempting to do? "Behold, he wrought his work on the wheels." He has the thought in his mind, and he is attempting to transfer that thought to the clay by means of the wheels.

William Morley Punshon, one of the most brilliant Methodist preachers of the nineteenth century, was visiting a French pottery in company with a lady. The potter was engaged on a piece of beautiful work of such wonderful design that the lady was under the impression that there must be somewhere, within range of vision, some copy from which he was working. At last Dr. Punshon said to the potter: "The lady wants to know where your pattern is." The man raised his hand and put it for a moment on the top of his head. The pattern was in his mind, and as his hands rest on the clay he translates into it the thought of his own heart. I may not know what the Divine Potter means, but he knows, and faith rests there. Paul declares, "We are his workmanship"—his poem—his work of art. Have we caught the divine intention? Under the touch of his fingers we are to be conformed to the image of his Son.

IV. "And the vessel which he made of clay was marred in the hands of the potter." Yes, but if the work has been marred, the design has not. The clay in the hand of the potter may not have been sufficiently tempered and prepared, and therefore it refuses to respond to the touch of the potter's fingers. "Look," said a potter to a friend who was watching him at work: "I will thrust a bit of untempered clay into this prepared lump and I want you to watch the result." As the clay was flung upon the wheel, the friend watched its action under the potter's hand. The vessel, like a living thing, seemed to be growing into shape and beauty when, without a moment's warning, it bulged and became a shapeless heap. "I knew it," said the potter; "that bit of

unprepared clay did it." How often there has been some undisciplined thing in our lives that has hindered the working out of the Lord's plan in us, and instead of being "vessels unto honor, sanctified and meet for the Master's use," we are "vessels wherein is no pleasure." Have we been marred? Let us put ourselves into the hands of the Master Potter to be "made again."

V. We come next to consider the wheels. Let me repeat it; the potter controls the wheels, and the wheels are—what? To quote the words of John Watson: "As for the innumerable and inexplicable circumstances of life, they simply the whirling wheel on which the clay is changed and shaped till the Potter's design is finally accomplished." It takes a long time for some of us to understand the function of our perplexing and trying circumstances. They are rough and hard, but "most skilful and adaptable machinery," by which God changes a lump of clay into a vessel fit for the finest service. I do not know how otherwise we are going to reconcile the varying and conflicting circumstances of life than by a recognition that, through all, he is working out his great purpose. It may be strange schooling, and the lessons hard and bitter to learn. Our deep graves, disappointed hopes, the thwarting of cherished plans; our sicknesses, sorrows, sadnesses, adversities, and misfortunes alike can have but one meaning in the light of our text. God is seeking to conform us to the pattern. Thus all our circumstances assist us in the development of the Christlike character.

Till the end of time the lives of men will differ, not because of any difference in the common lump of clay, but because of their obedience or disobedience to the will of God. The irresponsible clay has no power to resist, or to put off the hand that touches it, but you and I have. The clay has no will, but you and I have. It has no power of choice, but you and I can choose; and the tragedy of the situation is that we can refuse to allow him to go on with his work of conforming us to the image of his Son. Let us gladly put ourselves at his disposal, and the touch of those hands "nailed to the wood of shame on our behalf" will make of us a joy and a thing of beauty forever.

THE BLESSED LIFE

REV. S. PARKES CADMAN, D. D.

Text: The Beatitudes. Matt. 5 and Luke 6.

The idea of a blessed life has been the polar star of the human voyage across the ocean of Time, toward the haven of Eternity. Ancient philosophers sought for it in the "summum bonum," which was their answer to the query: "In what does the blessedness of mortal existence consist?" Other conclusions varied from theirs and from one another. Gautama, the Buddha, the "Enlightened One," taught that man could only secure peace in practical oblivion. The final extinction of all desire, aspiration, effort, and even of personality itself, was the one worthy goal of the faithful. This theory involved nothing more nor less

than spiritual suicide. Strictly speaking, from the religious standpoint Buddhism is an unrelieved Sahara of the dreariest negation and atheism.

Diametrically opposed to its despair and nothingness is the great message of the divine Lord, "I am come that ye might have life, and that ye might have it more abundantly." He revealed to the grateful perception of the race the sanctity and value of humanity and its eternal place in the perfected economy of the kingdom of heaven. His earthly life was a demonstration of the essential worth of man. His teaching enlarged upon this glorious reality as conveyed in the Incarnation. His death and

resurrection completed the establishment of the fact that God dwells in us and that we are his people. "Because I live," decreed the Master, "ye shall live also." And his mediatorial sovereignty is exercised in behalf of the purification of believers, to whom the apostle said, "Christ in you, the hope of glory."

Again, this hope was distinguished by its catholicity. All who will may share in its assurance and its bliss. Aristotle, pursuing the same matter, arrived at the cheerless verdict that the blessed life was possible only for a small number. He excluded slaves, paupers, the poor, the diseased, and the unfortunate. One has but to read the first Beatitude to note the contrast between the wisdom of this world and the grace of God which has abounded toward us in Christ Jesus. "Blessed are ye poor!" "Blessed are ye that hunger!" "Blessed are ye that weep!" These are the expressions of the Christian doctrine of beatification. It is as though they declared the miserable to be the chosen offspring of God; the poverty-stricken the possessors of the heavenly prize. However the Beatitudes are estimated, two things are perfectly clear:

I. First, they owed nothing to Greek or Roman Stoicism, which at its best was a hard and crushing creed, enjoying passive resignation to inevitable and incurable evils. Every man dwelt alone in a silent Gethsemane of his own. None kept vigil with him; none pitied, none helped him. Hence his best course was to endure and say nothing.

Our Lord, on the contrary, was moved with compassion for the shepherdless multitudes. He wept and rejoiced with them. His sympathy toward them was the breath of his ministerial service, the mainspring of his beneficial activities. Instead of regarding sin and injustice and oppression and kindred evil as unescapable and inculcating submission to a ruthless and tyrannical fate, Jesus asserted that they could be transmuted into man's highest good. He rescued those who dwelt in darkness and in the shadow of death, and imparted to them the illuminating splendors of a changeless destiny of excellence. Through the tender mercy of our God, the dayspring from on high visited these strangers and captives and guided their feet into the way of peace.

II. Again, although the Beatitudes silenced an unbearable dilemma, which had caused the earth to abound with iniquity and horror, Jesus did not imply that cheap and irrational optimism which either denies sin its consequent evils, or endeavors to fritter them away by spurious explanations. Sin did rave and riot, and it brought a legion of penalties in its train. But it could be overcome; its victims could be redeemed; its results obliterated. This laudable end was not to be gained by playing fast and loose with intelligence or with morality, but by the reception in man of "a new life," which was and is "the free gift of God in Jesus Christ." For "to as many as received him, to them gave he power to become the sons of God."

III. The way is now open to consider the Beatitudes, which fall into two groups; those addressed to the people generally, and those meant for the disciples alone. Luke gives us

their original and concise form, which was afterward extended and preserved in the Gospel of Matthew. Not necessarily the poor in material affairs, but the poor in spirit; and those who hunger, not after meat and drink, but after righteousness, are the truly blessed ones. It is intrinsically probably that these opening sentences of the Sermon on the Mount were specifically meant for the destitute and outcast Israelites who had been subdued by the Roman Empire and betrayed by their own leaders. They had few rights and no privileges; their lot was a ceaseless round of toil, taxation, privation and care, without a glimpse of betterment. Condemned by the political and ecclesiastical magnates who systematically exploited them, they were flung aside to the rubbish heap with contempt and loathing. I think of them gathered around the young prophet of Galilee, conscious that at last they had found a friend. The scrutiny of poverty's keen eyes was upon him as he spoke. They speedily changed from distrust to confidence, then to eager expectation. And when he vindicated his Messiahship in answer to John the Baptist's fears, the integral part of his message was, not that he wrought wondrous miracles at which even his enemies marveled, but that "the poor have the Gospel preached unto them." "Come to me," he cried, "all ye that labor and are heavily-laden, and I will give you rest." Further, he insisted that though we are saved by faith, we are judged by works, by the benevolent deeds, the kindnesses, his professed followers render to the sick, the naked, the imprisoned—a service of pity and of love which Christ accepts as done to him personally, because he has so completely identified himself with the abject of the earth. One can attempt to visualize the scene when he announced that the kingdom of God was the heritage of those deserted masses. The tone of his voice, the light in his look, the animation of his delivery, stamped the radiant news upon the hearts of his listeners. We are not surprised to learn that their eyes were fastened on him. The dawn had broken; it was glad, confident morning; never again would they be bereft as they had been.

Certainly Jesus did not mean that poverty and hunger, in and of themselves, made those who suffered them fit for the kingdom. There is no saving virtue in poverty and no inevitable vice in wealth, as such. Both are exactly what we make them by our spiritual handling. Yet, on the whole, religious advantage lies with poverty rather than with affluence. "How hardly shall they that have riches enter the Kingdom!" Here Jesus spoke from experience. His movement was almost entirely a poor man's movement. The so-called superior ones, socially, despised and rejected him, and compassed his death. That experience has frequently been repeated in the history of his church. She has had to encounter the perils of kingly patronage and the simonies of the wealthy who entertained the vulgar superstition that character can be purchased with gold. Hence those who were last on earth in esteem and influence have been first in the Kingdom. Its heroes and saints were not distracted by possessions, nor damaged by pride, nor re-

strained by dread of conventional judgments. They were driven to the faith which is beyond faith, and which does not simply believe that it believes, but lays hold on the central verities of God and depends on him as the solitary but sufficient refuge.

One door was always open to their approach. No self-contented children of prosperity could shut it—the door of that realm which did not consist in meat and drink, but in “righteousness and peace and joy in the Holy Ghost.” The Kingdom was not found in perishable pomp and retinue. The humble, lowly, trustful spirit was its royal chamber. It was within the reach of the most forlorn, and they were the likeliest to receive it gladly. Blessed indeed is the man or woman who has thus discovered the secret of the Lord, and who, from the living center of a regenerated soul, is made the victor over outward circumstances.

IV. Turning for a moment to the four Beatitudes addressed more particularly to the disciples, we observe that they indicate the distinctive attributes of the Christian character. These are mercifulness or pity, purity or singleness of motive, peaceableness or the passion for tranquillity through justice. All originate in the Divine nature which is implanted in believers. For what is the Gospel if not the good tidings that God is merciful and gracious, slow to anger and of great kindness? Does it not speak of him as the holy Father, in whose light of purity there is no darkness at all; as the God of peace which is lasting, because it is based on equity and right? So are we to practice mercy and never to check its healing streams; to be more than morally correct in our purity, which binds us to the purposes of salvation in absolute loyalty and devotion; to seek peace and pursue it, that in

a blood-stained generation we may be called the children of God.

An undivided and resolute determination to place the interests of the Kingdom above all other concerns is sure to bring us into the more immediate presence and vision of God. Our expanding spiritual consciousness will realize more and more the fullness of his benison, the strength and consolation of his indwelling Spirit. Here is the charter and the obligation of our high calling in Jesus Christ. It has no meaning for the unjust or the pitiless. They do not recognize its claims, nor crave the fruit of righteousness, which comes from “that wisdom,” comments St. James, “which is first pure, then peaceable, and without hypocrisy.” Such a peace, rooted in such a purity, is the ideal for every relation in life, be it personal, social, or international. Until we achieve it, we are not God’s children, nor are the heritages of his kingdom ours.

When men and nations alike are constrained to make the Beatitudes the rule of their conduct, then, and not till then, will the Golden Age appear. During these last days we have longed for the manifestation of the Kingdom. We know that its triumph is certain, but we are tempted to exclaim, “How long, O Lord, how long?” “Make no tarrying, O my God!” Yet while we wait, distressed and baffled by the hideous spectacle of ruin and tragedy which Christendom now presents to our shrinking gaze, the very anarchy of the downfall should prompt us to return to the Magna Charta of this Sermon on the Mount. The vials of wrath poured out on church and state will not be spent in vain, if we are driven to repentance. For the Kingdom will not come except as we obey the conditions herein laid down.

STRENGTH FOR THE DAY

REV. ERNEST THOMPSON, D. D.

Text: “As thy days, so shall thy strength be,” literally, “As thy days—thy strength.” Deut. 33:25.

An ancient promise this, a line out of an old Hebrew poem, a part of the blessing from God promised by the dying Moses to Asher, one of the twelve tribes of Israel. Yet to this promise God’s people in all the ages since have fled as to a stronghold and found it never to have failed. Said in a moment, they are true to the end of time. They are suggestive of reserves of strength.

I. The text presents itself to me in a two-fold way. In the first place there is the thought that into the life of every man will come days whose demands can be met only by the putting forth of mere strength. May there not be a suggestion of this found in the circumstances under which the promise was originally given? The portion of Asher, in whose blessing the words of the text occur, was partly the rocky north coast, and partly the fertile lands stretching to the base of Lebanon. Life was not to be for them all smooth fertility, but part of it would be rocky and flinty; there would be rough work which would call for “shoes of iron and brass”; for the putting forth

of all their strength; the calling out of the reserves of strength to meet the demands of the day.

That thought may come out of an old Hebrew poem, but it is English, and as human and as true today as if we had met it in yesterday’s newspaper. There is some of life that is smooth and easy going, when we travel without much exertion and with but little drain upon the laid up supply of strength. There are other days that are rough and rocky, when if we would overcome, we must call out and marshal every ounce of strength over which we have any control.

The writer of Ecclesiastes, at times reminding us of Carlyle, but more frequently perhaps of the home wisdom of a Franklin, says that when a good work goes slowly, “If the iron be blunt, it may be a good plan to whet the edge,” but if the man has no grind-stone and if he lack skill he can accomplish the result if he “put to more strength,” more vigor into his blow. And when one comes to think of it, it is astounding what mighty operations have been accomplished by what the world of today would call inadequate means, simply through the “putting forth of more strength.”

Wendell Phillips used to deliver a lecture called "The Lost Arts." He sought to show how much the ancients wrought which even in our own day of improved mechanics would seem difficult, and his contention was that those artisans of far away ages possessed "arts" which have passed into oblivion. But amid all the discoveries of the archaeologists made since Phillips' day none of these arts have been recovered, and we are better assured that the one art which the ancient workman possessed was the art of sticking to his job. Without derrick or train he quarried vast monoliths of granite, which, after transporting hundreds of miles, he erected on their pedestals uninjured. He graved rocks which would turn our tempered tools by means of implements which we would scarcely use on limestone, and with his naked hands he reared pyramids that have defied the centuries. He created Egypt, not by his superior tools, nor by his engineering skill, but simply by putting to his work "more strength."

Many a business man who makes an assignment gives as the explanation of his failure his "lack of capital," but his neighbors who were down at their desks before he was out of bed think his bankruptcy was due to lack of industry. The young fellow who failed to land a coveted position and saw it assigned to someone else is certain that the successful contestant "had a pull." But it is more likely to have been a "push" than a "pull." It is a good thing to have the tools, and a better thing to possess the skill which comes from experience, but the best of all guarantees of success is the "more strength" which comes from a resolute mind and that devotion to a cause which "gets results." It is thus that the hare is passed by the tortoise and the man with a handicap beats the expert.

This same thing may well apply to our religious work. Anyone engaged in it, whether ministers or consecrated laymen, must often-times feel something like a sinking of the heart. More and more do we realize the extent of the enterprise and the difficulties of the work—"the field is the world."

What a change, too, has come over the congregation that sits in the pews. The fathers of the pulpit in America used to appeal to hearers who had been taught to read out of the Bible. The first book put into their hands was the "Old Primer" containing more theology in its uncouth rhymes than some of the theological seminaries have left today; and every mother's son before him could repeat the "Shorter Catechism" from its first question to its last answer. But today he must present his message to hearers who take in his sermon between the reading of the "Sunday Morning Supplement" and the afternoon ride in the motor car. And if he cannot make sinners tremble as Jonathan Edwards used to do, it is held to be his own fault.

What is the remedy? Well, fifty years ago the carpenter who had in mind to construct a door would place upon his work-bench a straight, smooth slab of white pine without a knot, or pitch or sap, and by means of a little hard plane that scarcely weighed two pounds he accomplished easily the task. But today

he must accept a slab of oak, or "curly maple" or Georgia "fat" pine, and he must run that problem through a machine that weighs five tons and drive his plane by steam that registers 2,500 horse-power. There is no escape from it. The times have changed, the work is harder than our fathers ever dreamed it would be. But the man who keeps in close touch with divine resources can always "put to more strength."

Christian teachers, and workers along all lines, let us count it as a signal honor that we have been called to the front at such a time as this! What the axe lacks in edge, we must make up in vigor. And nothing happier can befall us than to learn that our success will depend upon keeping ourselves responsive to the will, and instinct with life, of God. Thus and thus alone will we be able to put forth the strength that the day demands.

II. The other way that the text presents itself bears the promise that the child of God shall have the strength to meet the day's demands whatever those demands be; that his strength shall be proportioned to the day. It tells us that the two sums of "thy days" and "thy strength" keep growing side by side, and that as the days increase the strength increases also. Never was the most exquisite machine so perfectly adjusted, never was any mathematical proportion so accurate as each day's strength is set to the margin of each day's work.

And this promise is not alone for those few more prominent days of sorrow and difficulty which stand out larger than the rest. It is for those days, but equally so for all the more ordinary days which after them stretch wearily along and bring with them nothing but the common routine of everyday duty.

Reserves of strength! The ball-player, the runner of a race, talk of getting their "second wind," the ability to keep on after the first feeling of breathless exhaustion passes. So both mind and body have their reserves of power that can be called into use beyond what is ordinarily deemed the limit of strength. It is the abuse, not the use of the wonderful human mechanism that destroys it, we are told by careful students of the question. It is not work but worry that kills. Doubtless there are, for most of us, reserves of strength that we seldom draw upon. We have talents, powers, capabilities that we do not use, because we set our own limit too narrowly and easily. We tire too soon; we allow discouragement instead of effort to weary us.

Emergencies bring a strength of their own. "I don't know how I ever had strength to live through those weeks and do the things I was obliged to do—it seemed impossible beforehand," is a testimony we frequently hear, and we accept it because we have proved its truth in our own experience. "As thy days—thy strength."

Why is it that we cannot accept this promise and rest in it for each day as each day comes?

Today's burdens will last only through today. They may be removed before tomorrow; but if they should be renewed tomorrow, strength to bear them will also be renewed.

Today is all that we need to think about during today, and one day is not very long.

Why should there not be reserves of strength to body, brain and soul for those who reverently seek them?

Thus living day by day upon the strength that God shall give for each day, naught will we have to fear when the last day cometh, fraught though it may be with strife and pain.

CROWN JEWELS OF THE LORD OF HOSTS

REV. LOYAL W. MADDEN

Text: "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." Malachi 3:17.

Malachi, the prophet, stands midway between Moses and our Saviour. He shot up like a meteor on the horizon of the church. He takes both a retrospective and a prospective view. As he looks back, he sees the Israelites released from bondage, crossing the Red Sea, their lives preserved through the forty years of desert wandering, then crossing the Jordan, taking possession of the "promised land" dividing it among the tribes, again and again falling into the worship of false gods, and suffering punishment for their unfaithfulness. Finally, seeing how they rob God in tithes and offerings, he urges them to denounce their shameful wickedness and repent and return to the paths they have forsaken.

As he looks into the future, he sees the world being prepared for Christ, the dense darkness of its wickedness, the dispersion of the Jews, a universal language spoken, then his birth, preservation, youth and young manhood, his preparation for his work, his prosecution of it among men, his treading the winepress alone down through the judgment hall, and up the steeps of Calvary to his tragic death upon the cross.

He peers on down the centuries, and beholds the church as its progress ebbs and flows in the different centuries, even to the high tide in the nineteenth and twentieth, and thence to the final judgment. It is that to which Malachi refers when he says in the name of the Lord, "They shall be mine in that day when I make up my jewels."

I. What God means by "his jewels."

1. Jewels are the rarest treasures that we possess, the costliest of earth's possessions. Rubies and diamonds are the most valuable of jewels. Diamonds of any considerable size are worn only by those of high estate.

The Kohinoor diamond that was worn by Queen Victoria weighed one hundred and six carats and was valued at six hundred thousand dollars. The Great Yellow diamond shown in the Tiffany pavilion, both in Chicago and Buffalo, weighed one hundred and twenty-five carats. The Orloff diamond, owned by the Emperor of Russia, was valued at one million dollars, while the Jubilee diamond found in South Africa in 1893, and exhibited at Paris in 1900, weighed two hundred and thirty-nine carats and was estimated at two million dollars, while early in 1905 a diamond was found in Pretoria that weighed three thousand and thirty carats and was valued at from three to four millions of dollars.

But God did not mean such rubies and diamonds when speaking of "his jewels"; he meant his peculiar treasures, his saints, and the

writer used the term that expressed the greatest value of the human mind, which was "jewel."

2. The term jewels not only expressed great value, but great beauty as well; think of a necklace set with five hundred diamonds, so great in value that it must be owned by a syndicate!

You have seen the crowds that gathered before some great plate glass front window looking at the display of diamonds; and the jeweler as he looked over them from within, so well acquainted with them that he knew each one by name, and the price of each one. This is only a picture of our Heavenly Father as he looks out on this world, his treasure house. He knows the name of each of his jewels and their price, that was paid on Calvary.

II. Who are these jewels?

The botanist puts all the flowers with a certain kind of root, stem, branch, leaf, flower and fruit into one class, and gives it a name; the zoologist places the stones of like cleavage, hardness and specific gravity into a class and gives it a name; the zoologist places all the animals of like habits and appearance into a class and gives them a proper name, and says that he has simplified nature; and so we call him a scientist.

Let us, then, classify God's jewels for our study. For the first group, let us think of putting babes that have been called from earth to heaven. Dear mother, let me assure you today that your little one is safe in the bosom of the Heavenly Father, for it is one of his jewels; it is safe in his heavenly home.

The next group we would see is the new born babe in Christ, the one who has accepted the Saviour, and the tear is yet glistening in the eye, and the smile of satisfaction playing upon the countenance. How the Heavenly Father must rejoice over him as do the angels!

There is another large group we would mention—the prodigals that have gone out from their Father's home, feeding on the husks of the world. The Father's heart rejoices, for he loves him, and goes out to meet him. He is one of his jewels to be welcomed and treasured in the Father's home.

Then there is another group. I refer to the Christian mothers of our land, who have and are giving their lives in furnishing our Christian young women to be wives and queens of the home, and the fitting helpmates of our statesmen who stand at the helm and guide the ship of state aright.

Mothers, do not feel that your work is not one of priceless worth, that there is not a crowning reward for it. God will not forget your labor of love and its blessed fruits. You are counted among his most precious jewels.

There is one other group upon which we must look for a moment. This group is made up of the aged saints whose forms are bent, whose walk is lame, who are ripening for the grave as the shocks of corn for the harvest. These aged Christians are also among his rare treasures.

III. God's jewels cost a great price.

Earthly jewels are very valuable, and we give them names. We give our children names because they are precious to us; we even give the more valuable animals names, but not to the less valuable. We give diamonds names because of their extraordinary worth.

A small ring may cost a large sum of money because it is set with a diamond. Diamonds have even cost men their lives. Sanci, a Frenchman, sent his trusty servant to carry a diamond of value to King Henry III, and as he passed through a dangerous place he was attacked by robbers who demanded the treasure; but the servant would not give it up, but rather gave up his life.

Sanci, when told that his servant had been killed by robbers, said he was sure that he had not given up the precious diamond; and upon opening the body, the diamond, which had been swallowed was found. It had cost the faithful man his life at the hands of the robbers. But for you and me to be counted among God's jewels cost the life of his only Son, Jesus our Saviour.

IV. The process by which God prepares jewels for his crown.

Diamonds are not always brilliant when first found. The diamond has to undergo a rough and rude process before it can glow and sparkle, burning with many colored fires and

flashing with matchless luster. Sometimes a diamond is cut down to one-sixth of its former size. You may have seen the diamond cutter at work. It sometimes requires a whole year to cut and polish a single diamond. God's jewels are often in the rough when first found, and it takes a long time and many laborious processes to burnish and polish one and make it ready to be in Christ's royal diadem. There are different means by which the luster is brought out of his most precious treasures.

There are disappointments that have their polishing influence upon us, and that bring the very best out of our lives; for example, Job's loss of wealth and family brought out that sublime statement: "Though he slay me, yet will I trust him," and all the world is made richer thereby.

A woman who had been on a bed of affliction for a great many years, one day dropped off into a sleep and dreamed that she had been carried away to a place where they were polishing precious stones. As she stood before one of the burnishers, who was using a little blue stone very roughly, she asked, "Why do you use the blue stone so roughly?" The man stopped for a moment and said: "The king was down the other day and ordered this little stone gotten ready for his crown."

When the woman awakened from her dream she said: "I understand now why I have had all this suffering, and why I am used so roughly, as it seems. I am being made ready for the King's royal diadem." So with many of us when we are called upon to bear severe suffering and other trials. We are being burnished and polished in order that we may shine in the King's crown, in that great day when he makes up his jewels.

STUDIES IN NEGLECTED TEXTS

DEMAS WHO DEPARTED

EVAN J. LENA

"For Demas hath forsaken me, having loved this present world and is departed unto Thessalonica." 2 Timothy 4:10.

Paul was a prisoner at Rome. The infirmities of age were creeping on him. The hostility of his enemies was increasing. The burden of the churches weighed heavily upon his shoulders. He was for a time supported and cheered by the presence of a few of his fellow-laborers. But as the cloud of persecutions thickened, one of them, at least, grew apprehensive. In all probability he felt keenly for Paul; but, alas! felt more keenly for himself. The fellow-laborer of Paul became the mean time-server. The earnest preacher became the panic-stricken fugitive. Demas forsook Paul, unwilling to share with him the sorrows of imprisonment and the pains of martyrdom. Some have said he became an idolatrous priest; but the inspired record leaves room for the hope that his profession only suffered an eclipse.

I. First, let us inquire into the history of Demas.

1. He had made a good profession. He had unmistakably declared himself a Christian.

2. He had occupied a high position. Paul spoke of him as one of his fellow-laborers. He was well-known in the churches. Paul mentions him in the same breath with Luke.

3. He had had many advantages. He was the companion of the apostles, the familiar friend of Paul at Rome. He had been well instructed in the gospel, and had witnessed its triumphs. He had heard of Christ from the lips of those who had seen and personally known him.

Despite all this, he forsook Paul.

II. Secondly, let us think of his timidity.

His timidity (to call it by no harsher name) is seen in the hasty and heartless abandonment of the apostle just at the time he needed the comfort and friendship most. We mourn it because of the low state of piety it betrayed. As a man grows in grace he grows in courage. The nearer we get to the Saviour the more willing are we to bear the cross. Demas must have neglected Christ before he abandoned Paul. If we be near to him, we cannot be far off from his brethren.

We mourn it because of the bitter grief it occasioned the apostle. Paul did not feel so

much the loss of Demas as the spiritual declension evinced by his behavior. The faithful servant of God can have no more bitter sorrow than to witness the decay of piety in professing Christians. Paul had entertained bright hopes of him.

III. Let us now trace the resemblance between Demas and many professors of today.

His sin was forsaking Paul; the inducement was love of the world.

The world has gone well with you, and now your social connections are such that you prefer not to associate with the teachers of the simple truths of Jesus; or else you so love ease and luxury that the work is irksome. Your name, without doubt, is Demas.

You were once a teacher in the Sabbath school. You have left your class; your time is so occupied in the week that you must rest on the Sunday. Was not your time so occupied when you engaged in the work? Do not resent the truth—you also are a brother of Demas.

You are parsimonious as regards giving to the Lord. You are richer than you were, but your offerings are less; your gifts are wrung from you by importunate pleaders; your heart begrudges what your hand bestows. Say, can you show reason why you should not be classed with Demas?

You who neglect the means of grace. Your excuse, no doubt, is, that the preacher lacks either energy or erudition, or that the services are long and wearisome. Be candid with yourselves. Have you not so plunged into the world, so neglected secret piety, that you have lost all relish for pure religion?

THE GREAT PARTISAN.

"What shall we then say to these things? If God be for us, who can be against us?" Rom. 8:31.

Man has one great enemy—but one; appearing under different forms, and in divers ways. That enemy is moral evil. What is the object of this enemy? To drag him down to the deepest degradation, to leave him a mass of corruption and misery, to remove every vestige of kindness and goodness, to deface every trace of the man God made. The enemy is stronger than the man. Then, in the natural course of things, he will ultimately prevail. The stronger always vanquishes the weaker. But there is a gospel. What is it? God is for us. We cannot overcome. God will. He is waiting to take our part. He only waits to be asked. So consider—

I. The great verity. "God is for us." Do you need proof? Christ proves it. God reveals himself in Jesus.

1. See how Jesus treats that fallen woman, John 8:11. He does not abandon her to guilt and ruin. He takes her part, and raises her above the power of the foe by that word of pardon. He writes upon the sand, "God is for you."

2. See him in Gethsemane. He does not refuse the cup—the bitter cup—which we must have drunk, if he had not. The cry of Gethsemane, "Thy will be done," being interpreted, means, "God is for us."

3. See him on the cross. What is his work? What is the object of all his suffering and labor? Is it not to make a refuge there, that

we may hide secure from the power of evil? The superscription which a divine hand writes above the cross is, "God is for us."

He has always been, is now, and ever will be for us. The longer we live the more evident will the truth appear. Then at last, as we lay upon our death-bed, unable to fight; the arm of the soul being weak as the arm of the body; then he will cover us with the shield of faith, and with his own arm vanquish the foe.

II. The bold challenge. "If God be for us, who can be against us?" That is, "Who can prevail against us?" The enemy is strong. Can his strength prevail against omnipotence? The enemy is deceitful. Truth must prevail. Divine vigilance is a match for it. The enemy is assiduous. "He that keepeth Israel shall neither slumber nor sleep." The enemy is experienced. Evil has triumphed the world over. Yes, but never over man when God has been his helper:

Who can prevail against such a warrior as he who by death slew death, by suffering vanquished suffering, by shame averted shame?

III. The pertinent question. "What shall we then say to these things?"

We must answer—"Lord, we do not deserve such goodness." "Lord, we believe in thy power." "Lord, we will not fear." "Lord, we will be for thee forever."

God is willing to help us. No man need perish. Evil is stronger than man, but God is stronger than evil. The one question for us to answer it, Will we embrace his offer? God cannot help us as long as we refuse his help. Do you say, "How can I engage him on my behalf?" We reply, by going to Christ; becoming his disciple. Just as you are, go, take your stand beneath the banner of the cross. The moment we do so we can emphatically say, "God is for us."

THE CANDELABRUM.

"The seven candlesticks (or branches) which thou sawest are the seven churches." Rev. 1:20.

Seven is the number of perfection. The candelabrum of the Apocalypse was doubtless after the fashion of the candelabrum of the tabernacle. It is a striking symbol of the church.

I. The position of the church. The candelabrum stood without the Holy of Holies. By the light of the church the world perceives the Saviour. The light without the vail was a symbol of the shekinah glory within. The light of the church is the counterpart of the splendor of heaven.

II. The work of the church. It is not to make nor improve, but simply to bear or exhibit light. But what is light? "I am the light," said the Lord. Our mission, then, is to exhibit Christ.

III. The unity of the church. The seven branches were not separate lamp-bearers, but parts of one solid structure. Although there were separate lamps, yet their light was blended. Many lamps, but one light. We, in our ignorance, ask, Where is the unity of the church? We answer, it is shown, first, by the fact that all believers are united to Christ. Secondly, by the fact that the holiness of all

believers is identical. True Christians manifest the same spirit. The light is one.

IV. The source of the vitality of the church. The life or light of the soul is maintained by the continual influence of the Holy Ghost. Even as the lamps were fed every morning by the priest, so, day by day, the Lord gives to his people spiritual sustenance.

V. The beauty of the church. Each branch was richly ornamented. It holds forth the truth; by that truth these ornaments are revealed. The amiable disposition, the liberal spirit, the gentle deportment of a man, stand out in beautiful relief when baptized in the light of pure religion.

VI. The value of the church. The candelabrum was of solid gold. It was consecrated. Jesus calls believers his jewels. They call themselves his servants. Others may lightly esteem it, but so dear is it to Christ, that unceasingly he pleads for its preservation.

Christ is seen, first, as the stem from which each branch proceeds, and then as the high priest, holding the whole candelabrum in the midst with his right hand (ver. 13).

STAND FAST.

"Stand fast, therefore, in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1.

I. An accomplished fact. "Stand fast in the liberty," etc. The people of God are free—from bondage to the flesh. No longer the slaves of the evil passions. From bondage to the world. Its pleasures have lost their charm. From bondage to their ignorance. Their eyes are opened to see the beauty in Christ and word.

II. An urgent duty. "Stand fast." Guard your freedom. Prize your emancipation. "Standing fast" implies—watchfulness. Let none surprise you into captivity. Resolution. Listen not to the overtures of the flesh or the world, however profitable they may seem. Resistance. Resist the devil when he would lead you back to bondage. Fight manfully.

III. A fearful danger. "Entangled again." The believer may not be again brought into a state of absolute slavery; yet by negligence and folly he may become so trammelled as to lose many of the joys of freedom. The irresolute and unstable become entangled, so that, although they are not believers, they have many doubts.

Remember the price of your redemption. Remember the love of the Redeemer. Remember the future that awaits you.

WHAT HAST THOU TO DO WITH PEACE?
"What hast thou to do with peace?" 2 Kings 9:18.

The fiery answer of Jehu to the messengers of Joram furnishes us with a suitable rejoinder to many classes. We might address the citizen who talks of his own personal interests; who neglects the discharge of his duty for the sake of his business or friendships; who fears to assert his own convictions lest he should embroil himself in strife: "What hast thou to do with peace?" Boldly declare your views, let the consequences be what they may; the public weal should stand before private interests. We might address the question to backsliders,

"What have you to do with peace?" when God is angry, when Satan triumphs over you. Or the apostate. What, talk of peace? when you have crucified to yourselves the Son of God afresh? Or the seeker after salvation; think not of ease, the legions of the world and hell are arrayed to stop your passage to the cross. You must fight your way through them, or else die the death.

Many of us love ease, and speak as though it were an unnatural and undesirable thing constantly to be engaged in conflict. Indeed, many not only cease hostilities themselves, but also condemn those who stand in the forefront of the battle contending against error in its various forms. We say to all, "What have you to do with peace?" Errors abound in the land; inward foes are arrayed against us!

There are considerations which should urge all professors to holy activity, viz., their profession, their duty, their danger, their future.

I. You are by profession soldiers! "Chosen to be a soldier," 2 Tim. 2:4. When you took on you the vows of the Lord, you pledged yourselves to contend against sin wherever you found it. As soldiers, you are accoutred. Having the whole armor of God. The sword, the breastplate, the shield, the girdle, the banner. As soldiers, you are disciplined. Our Captain instructs us in every posture in all the evolutions we should observe.

II. The Captain calls to arm! "Fight the good fight of faith." You are soldiers, "What have you to do with peace?" When your Leader summons you to conflict, is it for you to talk of a truce, or to conclude peace?

III. The enemies are at the gate! They are in earnest. Some seek to sap the foundations of Zion; others strive to scale her walls; others, again, seek to seduce her citizens. What, brethren, have you to do with peace? Your being, Zion's glory, your Captain's honor, are menaced!

IV. Victory is sure! The great Captain has fought and vanquished foes like these before. He himself leads the assault. Christ is personally with us. He promises eternal honor and rest to "him that overcometh." Do your spirits flag? Then read of the wounds these very foes inflicted on the Saviour and the apostles; of the desolation they made on the early church; of the tears and blood they wrung from holy martyrs and confessors. Are you indifferent? Read of those "who counted not their lives dear unto them," of Paul, of Luther, of Latimer, of Whitefield. Had they a better Saviour? a brighter prospect? or surer promises than yours?

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the men joining with new life in the chorus. After the war Chaplain McCabe told that story all over the North. That day and that song made Julia Ward Howe famous.

Plan for Our Meeting.

Ask five persons to read the stanzas of Moses' song as indicated, the pastor giving the title to each stanza. After each one let a woman read Miriam's refrain—v. 21.

Let the pastor give a brief comment on the song of Moses and then tell the story of how the Battle Hymn of the Republic came to be written. Contrast the two, one a song of gratitude for deliverance, the other an expression of supreme confidence in God in the midst of trial. End by singing the Battle Hymn.

PLAY THE GAME

REV. CHAS. J. JONES

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. * * * So run, that ye may obtain." 1 Cor. 9:26, 24.

For the last ten days our city has been baseball wild. Men and women have neglected their business, their homes, their families, lost their rest, gone without their meals, and gained or lost large sums of money. Our own team, after climbing to the very top of the National League, in the face of every discouragement, prophecy, and with the overwhelming majority pinning faith to the opposing team, won a magnificent victory of four straight games, not even asking for the playing of the remaining three. Prophets fled in dismay to the backwoods country; experts caught their breath; the men who had figured it all out on paper hid themselves, and the opposing team, so over-confident that it entered the contest with a could-not-be-hidden indifference, has become wiser in its generation.

Perhaps men and women have allowed themselves to go too far in their enthusiasm for the great American game. Perhaps our citizens have been too frenzied in their support of the home team. But, it was clean ball-playing from start to finish, and not a shadow of suspicion rests upon the two competing teams. Moreover, there were men and women, overworked and bowed down with the business cares from which nothing could attract them in the ordinary experiences of everyday life, who found relaxation, and renewed their youth in the enthusiasm of the hour. Stores, offices, business, books, too close application to which has furrowed the cheek and whitened the hair, were pushed into the background in the rush for seats at our baseball park. Suppose there was some inconvenience to comparatively few—our team played the game! And our team won! If the great Apostle Paul could look upon the ancient arena, witness its contests, and exclaim: "I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth into those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14), and again, "Wherefore, seeing we also are compassed about with so great cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1), and once more in the text, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air, * * * so run, that ye may obtain," then I believe it perfectly legitimate for me to look upon the Fenway Park today, and draw lessons therefrom as to how we may play the game of life, and play to win. How much life is like the baseball game. Observe that it has its—

Practice Period. A little confusing, perhaps, to the inexperienced, is the practice period preceding the game. Here is a squad of pitchers warming up, and the eye of the manager is upon them; here others are having batting practice, walking up in their turn; yonder is the outfield practice, and the ball is

knocked high in the air; before us is "the infield practice, from bat to base, from base to base, from base to plate. The game has not yet started; only preliminary practice. And this brings to my mind childhood, with its many problems, and its confusing uncertainties. One can never tell what children will think, or say, or do. What a confusion of shouts of laughter and cries of sorrow; see them play upon the green. Life's game has not really started for them yet; but they are getting ready; they are warming up, and who can tell who will play the game successfully or soon be leased to a minor league? They are not called to account for the muffs, the fumbles, and the errors now. They are only at practice.

At the Bat. But, now, the bell rings, and immediately from chaos comes cosmos; from confusion comes harmony. The visiting team comes to the bat, and the home team takes the field, while the emergency men retire to their respective dugouts. And now the first man up faces the pitcher, with his bat in hand, as the umpire starts the game. No living man can tell what the result of the effort may be. He has had the practice; now he must play the game. He knows what he would like to do; what he will try to do; later in the game the batter knows what the manager desires him to do; but, what he will do remains to be seen. The pitcher certainly knows his man; he will give him the balls he thinks he cannot hit and drive him back to the bench humiliated and defeated if it is possible. Standing there, he awaits the ball. And now childhood has advanced to young manhood and young womanhood, and, like the first man up, they now have opportunity; the practice is over, and the real game of life begins! Life's problems must be worked; life's questions must be answered. Matters concerning self, parents, family, home, business crowd upon them. They may know what they want to do; who can tell what they will do? But, like the batter, they have the opportunity to play the game! If the pitcher tries in every way to fool the batter by the balls he sends by or over the plate, how much more does the devil, the enemy of men's souls, seek to deceive them by the bait he offers, and by the light he throws on their pathway. He has his drops, his ins and outs and fade-aways. Watch him! He'll strike you out if he can, and laugh at your calamity.

Some Single.—He plays off for second, with no effort upon the part of the pitcher to catch him; he becomes more and more careless, for the pitcher is not even looking his way. Suddenly the catcher has signaled the pitcher, and the ball is snapped over to first, and the man is caught before he can touch the base. And this reminds me of the thousands who start well in the game of life, reach first base amid the applause and encouragement of their friends, but who get into ways of dissipation, and get tagged off base. Dissipation and the game do not mix well. How often we hear the words: "Poor chap! He's down and out!"

Some Try Second on a Bunt.—The batter is racing for first base, and the runner is endeavoring to reach second, alas, he is doubled; short-stop to second; second to first, and both men are out. Think of the thousands who depend upon others for the start in the game of life; who hang upon others for subsequent successes; how often others fail them, and both go down in defeat! Egotism is one thing, and self-reliance is another. There are some things others can help you in; other things you must do yourself. Do not be an imitator! Be an originator!

Some Reach Second Base, and stop there discouraged. What's the use? Everything is against us; no chance to win; even though he has traveled thus far, he gives up in despair at surrounding conditions, and does not tally as a result. So, the man of life's game who reaches middle life often becomes discouraged at surroundings and conditions, and gives up in despair, and goes down in ruin. I like to see the man who works just as hard, and runs just as fast when the score is against him as when his side is on top. Who knows what may come of a seventh or a ninth-inning rally? Work hard, everybody! Ginger up, and get into the game. The Roman armor had no piece for the back, for the Roman soldier was supposed to keep his face to the enemy. Any man who gets shot in the back ought to be shot! Play the game!

Some Reach Third Base, only to die there because of the weaknesses of those who follow them. But the management will never blame you for the other fellow's strike-outs! And no man in the great hereafter will have to answer for the other man's sins! Stand, if you stand alone! Be a man! And do a man's part in the game of life! But this brings to my mind the army of men and women who reach life's third base, and when old and feeble, have the bitterness and doubts and fears of unbelief. What a dreadful sight! The weakness of others has left them without a run. Mistreatment, imposition have played their part. They are there because others have failed to do their part in pushing them along. Cheer up! Everybody on their toes! Get ready for a squeeze-play which will push the third-base runner over the plate. Let the strong bear the infirmities of the weak; the young bear the older upon their shoulders in the great game of life.

Some Strike Foul.—They misjudge the ball, make no progress, but lose opportunity. So there are those who misjudge life, and throw away strength and opportunity. They think only of the present, and forget the time coming; they think of this short life, paying no attention to the life to come; think of possessing temporal blessings, and throw away eternal blessings. Do not let the pitcher fool you on balls. Wait for a strike, or walk. When it comes, strike it out for a run. Play the game! Do not let the devil fool you. A foul ball counts a strike. Get your eye on the ball, and drive it out for a run.

There Are Times When the Score is Close, and a hit means the game. What a strain on the batter as the pitcher tries his best to trap him. The manager is half-delirious; players are encouraging or discouraging as

the case may be; the throng in yonder grandstand awaits the issue. Do your very best. Make Good! Do not strike out! Or, if you do, make your strike-outs to be overwhelmed with your hits on the record of the year's plays. A clean life counts here. A bright eye and a clear brain are necessary. Play the Game! There are crises in life, too. Life, death, judgment. A clean heart, a strong eye, an unfaltering faith will help you meet the crises of life firmly, and not strike out. Be a hero on life's diamond. Play the game, and play to win. Let these rules govern your conduct in the ball game and in the game of life: 1. Seize Opportunity; make it count. 2. Have faith in the game and in other players. Have faith in God. Prove it by works. 3. Practice Co-operation. Give the other fellow a chance; do not struggle for all the put-outs yourself. You as a team are to work; to work together; together for the game. 4. Show Perseverance. Stick to it; keep at it; in the face of defeat, keep up the struggle. 5. Victory will come. A league pennant, a series pennant, gate receipts, honor, increased salaries. In life's game it will mean a clean record, a peaceful death, and a crown of life.

These prizes of earth will soon fade away! Not so with the heavenly prizes!

See, the batter has singled, and is safe on first; now he's on second, even if the following batter made a sacrifice to place him there; now he's on third, for the third batsman has hit a Texas-Leaguer. Two men strike out. Get a lead off third base. Look out! Off a little now! Jump, quick, here comes the ball like lightning. Off a little now; look, the man at the bat has hit the ball; run, run, slide! Hurrah, victory! A run; the game is won. A home run is what we all desire in the game of life. What matters the game to us if we die on first, second or third? We must reach home to count the run! We must reach home to wear a crown!

Some day we'll collect the balls, bats, masks, gloves, and go on our way rejoicing. We've reached Home, and counted one run for the kingdom of light. Play the Game.

(Sermon preached at the Trenton Street Baptist Church, East Boston, Mass., by Rev. Chas. J. Jones, pastor, a few days after the great victory of the Boston National Baseball Club.)

MODERN PROVERBS.

An example is the best argument.

Conscience is condensed character.

Sin is not cured by calling it names.

A man can feel good without being especially good.

You cannot whitewash yourself by blackening others.

That virtue is always desirable which the devil derides.

A wise man will watch himself as well as his children.

It is a sad religion that is never strong unless its owner is sick.

The man who makes his own god would not want to be left alone with him in the dark.—Chicago Tribune.

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